Church Rel.

The
# CHRISTIAN CENTURY

*Published Weekly*

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## Religious Liberty And Fraud

*An Editorial*

## What Is Disturbing the Episcopalians?

By W. Norman Pittenger

## What Hope in Puerto Rico?

By Oswald Garrison Villard

## A Stake in the Future

*An Editorial*

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## In This Issue

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**Malcolm W. Wilson**

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# The Christian Century

May 10, 1944

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## Calendar of Coming Events

May 3-15. General Conference, African Methodist Episcopal Zion Church, Detroit, Mich.
May 7-14. Religious Book Week.
May 8-14. Christian Family Week.
May 14. Rural Life Sunday.
May 14. Festival of the Christian Home (formerly Mother's Day).
May 14. Chicago Sunday Evening Club; Charles R. Brown, speaker.
May 16. New York East Annual Methodist Conference, Brooklyn.
May 17, 18. National Conference on the Ministry of the Church to Returning Service Men, Baltimore, Md.
May 21. Chicago Sunday Evening Club; Harold C. Phillips, speaker.
May 21. Northern Baptist Youth and Camp Sunday.
May 21. Citizenship Day.
May 22-25. Annual Church Conference of Social Work, Cleveland, O.
May 22-27. National Conference of Social Work, Cleveland, O.
May 23-26. Northern Baptist Convention, Atlantic City.
May 25. General Assembly, Presbyterian Church in the United States, Montreat, N. C.
May 25. General Assembly, Presbyterian Church in the U. S. A., Chicago.
May 30. Memorial Day.
May 31. General Assembly, United Presbyterian Church, New Concord, O.
May 31-June 4. Midwest Synod, United Lutheran Church, Bloomfield, Neb
June 1. Reformed Church in America, General Synod, Buck Hill Falls, Pa.
June 3-10. Presbyterian Work Conference, Labor Temple, New York.
June 5-9. Synod of Pennsylvania, Presbyterian Church in the U.S.A., Chambersburg.
June 5-July 14. Summer School, Andover Newton Theological School, Newton Centre, Mass.
June 6-15. Institute of International Relations, Friends University, Wichita, Kan.
June 7. Rhode Island Universalist Convention, Pawtucket.
June 7. Northwestern Jurisdictional Methodist Conference, Ocean City, N. J.
June 7-11. Philadelphia and Baltimore Annual Conference African Methodist Episcopal Zion Church, Philadelphia.
June 7-July 19. Lisle Fellowship, Eastern Unit, Lisle, N. Y.
June 9-16. Institute of Internationol Relations, Reed College, Portland, Ore.
June 11. Methodist Student Day.
June 11-21. Institute of International Relations, Seattle, Wash.
June 12-16. Pennsylvania Presbyterian Synod, Chambersburg.
June 12-16. Missionary Conference, Wheaton College, Wheaton, Ill.
June 15-22. Institute of International Relations, Greensboro, N. C.
June 15-Aug. 15. Presbyterian Work Conference, Chestnut Ridge, W. Va.
June 16-21. Centennial, General Eldership, Churches of God, Penbrook, Pa.
June 17-24. Presbyterian Work Conference, Camp Gregory, Lake Cayuga, N. Y.
June 18-25. Tri-State Pilgrim Fellowship Summer Conference, Nauvoo, Ill.
June 18-28. Institute of International Relations, Mills College, Oakland, Calif.
June 19-28. Institute of International Relations, Drake University, Des Moines, Ia.
June 19-July 21. Inter-American Education Workshop, University of Denver, Denver, Col.
June 20-29. Institute of International Relations, Wellesley, Mass.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
# CHRISTIAN CENTURY
Undenominational

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## EDITORIAL

PERHAPS it would be too much to claim that the speech which Governor Dewey made to the newspaper publishers in New York on April 27 was a response to the editorial appeal addressed to him in our last issue. But if the governor had been trying to make exactly the sort of speech our editorial showed we hoped he would make, he could scarcely have come closer than he did. Our editorial called on him to clarify his position on international affairs. He clarified it. He stands for (1) a complete military victory, to be followed by (2) "cooperation with other nations" in a world "structure of peace" backed by sufficient force to hold future would-be aggressors in check, and (3) international collaboration to secure "world-wide economic stability." He favors continued united postwar action by Great Britain, Russia, China and the United States—but he said nothing about an Anglo-American military alliance—which should quickly be expanded to bring in "the support of all nations" in order to set up a genuine "system of general international cooperation." In general, he made it clear that he regards Mr. Hull as a better model than Mr. Roosevelt in the conduct of foreign affairs. But there was one important word of warning tucked into the speech: "Germany and Japan . . . must not be left in a postwar environment which might enable them to maneuver as a balance of power." That, obviously, could not happen unless either Britain or Russia, or both, turned back to a balance-of-power postwar policy. In other words, although Mr. Dewey is ready to tell our major allies what they may expect of the United States after victory, he reminds them that the United States will expect some things of them. Including abandonment of the balance-of-power system.

### Governor Dewey for World Cooperation

### Governor Bricker Also for International Action

AGAIN and again we are told that Britain and Russia cannot announce their postwar intentions because of their uncertainty with regard to America's post-armistice course. Suppose the Republicans win in November and then go isolationist; how could the European victors then do anything but turn back to balance-of-power politics? So runs the argument. As the presidential campaign is shaping up, however, there seems no reason for any such misgiving. The Democrats are already committed to postwar collaboration. Now the leading Republican candidate, Governor Dewey, has come out unequivocally for a cooperative world order. And at almost the same time Governor Bricker of Ohio, the Republican aspirant often regarded as representing extreme conservatism, called for postwar world policing by the Big Four nations acting in concert. Governor Bricker's speech, in fact, not only favored continued cooperation by Great Britain, Russia, China and the United States, but held that this "temporary and transitional compact" must develop into "a cooperative organization of sovereign nations," which America must join. He advocated, likewise, American membership in the world court, and full American participation in all the efforts made to solve the world's postwar economic problems. Taken in connection with the Republican declaration at Mackinac and the Republican votes for the Fulbright and Connally resolutions in Congress, these avowals of foreign policy by the Republican aspirants (not forgetting former Governor Stassen) indicate that both parties hope to continue international action in the post-armistice world. It is, therefore, time for Britain and Russia to make clear what they intend to do.

### Ace of Aces Declines Whisky Prize

WHEN Captain Richard I. Bong shot down his twenty-seventh enemy plane in the southwest Pacific he qualified for the token of appreciation promised by Captain Rickenbacker to the first fighter pilot who surpassed his World War I record of twenty-six. The prize was to be "a case of Scotch." Though a teetotaler himself when he set his own splendid record, whisky apparently seemed to Captain Rickenbacker to be the most appropriate or perhaps the most tempting token of esteem to offer to the young fliers of today. Captain Bong thought

differently. He expressed a preference for soft drinks, and got them. Having had the courage to fly in the face of flak and fighter opposition, he also had the courage to fly in the face of what might easily have seemed to be the prevailing wind of public opinion on the liquor question. It takes genuine courage to do that. But when someone has the visceral fortitude to do it, almost invariably it is revealed, as it was this time, that actually the bold dissenter from what is supposed to be the standard pattern of alcoholic behavior has exposed himself to no danger whatever. The risk of an adverse social judgment, which is the thing that from time to time makes cowards of us all, is practically negligible in this case. Drinkers talk so much about their drinking, and people who like liquor and those who sell it are so sedulous in romanticizing it and building legends about it and developing it into a cult and representing desire for alcohol as a universal human trait, that the actual state of public opinion is grossly misrepresented. Two men will meet and go into a bar for a drink, not because either of them wants a drink, but because each supposes that the other wants one and will consider him queer if he doesn't. But those who let it be clearly known that they are dry generally find that, even in moderately wet circles, the right to abstain is freely granted as a corollary of the right to drink. Certainly nobody thinks a bit the worse of Captain Bong, and many think even better of him than they did before. And, incidentally—not because he refused the whisky but because of his war services—he is now Major Bong.

## Are We Going to Run Out of Oil?

REDUCED to its essentials, the argument in favor of involving the United States government in building and guarding a 1,200-mile oil pipeline across Arabia is that this nation is about to run out of oil. The dangers inseparable from such a policy are candidly admitted by many who are supporting this Arabian oil venture, and not seriously disputed by anyone. But oil is a necessity for modern war, and the "proved reserves" in the United States total only a bit more than 20,000,000,000 barrels —enough, at present consumption rates, for only thirteen or fourteen years. "We cannot oil another war," says Mr. Ickes, and that seems to settle the question of jumping into the Arabian trouble-zone for many Americans. Yet others can hardly help noticing what a conflict of testimony there is as to how near the United States is to an oil famine. The oil companies which are to make the profits out of the proposed Arabian deal are sure that exhaustion of American domestic resources is just around the corner; the companies which are not in on the Arabian deal scoff at such predictions. The oil geologists and other scientists who make public statements seem, like alienists at a murder trial, to line up according to the interests of the companies which employ them. What is the truth? Are we in danger of running out of oil? The most objective and confidence-inducing attempt we have seen to answer that question has been contributed to *Commonweal* by Dr. Paul S. Stacey, an oil man who has owned wells, served as a delegate to international conferences, and is a member of the American Petroleum Institute. We cannot even begin to summarize Dr. Stacey's long and fact-crowded argument. It must suffice to say that he insists that by the chemical utilization of products other than crude oil this country can easily and cheaply obtain all the oil and gas it will need for an indefinite period. Shale and coal are usually thought of when such chemical processes are suggested, but Dr. Stacey reports that natural gas, which can be turned into gasoline to sell for 4½ cents a gallon, offers more immediate protection. "A truly well planned and thoroughly efficient utilization of oil and gas is in its infancy, and will grow rapidly," he writes. "With such utilization, our reserves seem practically inexhaustible."

## General Patton States His War Aims

GENERAL PATTON, having emerged from the obscurity into which the soldier-slapping episode in Italy thrust him, promptly seized the limelight in London by announcing that the United States and Great Britain are destined to rule the world. When the Patton speech was first reported, army authorities begged the public to reserve judgment until the "official version" appeared. Very well, we waited. We fully expected that official version to be so watered down from what the general actually said as to be unrecognizable. Nevertheless, we waited. Now the official version of the general's speech of welcome to a new Allied soldiers' club has been released. Here it is:

> The only welcoming I have done for some time has been welcoming Germans and Italians into hell. I have done quite a lot in that direction and have got about 177,000 there. I agree with Bernard Shaw that the English and American peoples are separated by a common language. The idea of these clubs could not be better because undoubtedly it is our destiny to rule the world, and the more we see of each other the better. The sooner our soldiers write home and say how lovely the English ladies are, the sooner American dames will get jealous and force the war to a successful conclusion, and then I shall have a chance to go and kill the Japanese.

There it is—the complete, official text. Aside from the pachydermal humor attempted in the last sentence, it should be noted that this single short speech managed to do two not inconsiderable things: first, to tell the Russians, Chinese, French, Dutch, Belgians, Poles, Norse, Yugoslavs, Latin Americans and other peoples that a high-ranking leader of the American army sees them relegated to minor positions in the future; and second, to tell American soldiers that one of their general's war aims consists of forwarding Anglo-American "destiny" to rule the world by sending Germans, Italians and Japanese to hell.

## London Conference May Reveal Empire Future

ONE of the most important conferences since the start of the war is gathering in London as we go to press. It will be made up of the prime ministers of the states which comprise the British commonwealth of nations. (If Mr. de Valera is not there, his absence will be almost as eloquent as could be his presence.) The conference

meeting in something of a tumult of empire-praise. Just before the dominion premiers began to arrive Emanuel Shinwell, Labor member of Parliament who is about as far to the left as a British politician can go without landing in the Communist ranks, led the House of Commons in a flag-waving session by declaring that "we have no intention of throwing the British commonwealth of nations overboard to satisfy a section of the American press, or anyone else." And Mr. Churchill chimed in by revealing that the weasel phrase, "with due respect to their existing obligations," in the fourth section of the Atlantic Charter had been deliberately inserted in order to permit Britain and the dominions to continue the "empire preference" economic policy after the war. Clearly, majority opinion in London hopes that out of this conference will come a closer political integration such as Lord Halifax called for in his Toronto speech, as well as an extension of the system of preferential tariffs on which Britain had come to rely before the war to bind the dominions to the mother country. However, it is by no means certain that London's desires will be fulfilled. Canada has already shown decided coolness to the Halifax proposals, and Australia and New Zealand must now be conscious of the extent to which their security depends on the United States. The commonwealth prime ministers will meet secretly with Mr. Churchill; only partial reports of their deliberations and decisions will be allowed to reach the public, at least for the present. Yet what decisions are made known will certainly have a deep effect on American opinion as to the nature of the postwar order and the basis of American participation in it.

## Trouble Present and Trouble to Come

SIGNS multiply that it is going to take more than military victory to bring any true peace to Europe. Consider, for example, the implications of two recent episodes, both happening in a single week. In the first, sailors in what is left of the Greek navy revolted and held their ships for three weeks. Censorship still hides most of the details, but it is known that the ships were recaptured by Greek forces loyal to King George only after a pitched battle with comparatively heavy casualties, and that this suppression of the mutiny in the fleet was immediately followed by the resignation of the Greek cabinet-in-exile. The second revealing incident took place in Great Britain. There it was announced that "about thirty" Polish soldiers had been court-martialed at Polish army headquarters in Scotland and sentenced to from one to three years in prison as deserters. The men were Polish Jews. Their "desertion" consisted of going to London and trying to enlist in the British army when, as they claimed, the treatment accorded them as Jews by their Polish officers had grown unbearable. The episode in the Greek fleet showed that a considerable part of the Greek armed forces sympathizes with the communist guerrilla junta as against the king. It suggested again the internal divisions which will plague a liberated Greece. That in the Polish army showed that anti-Semitism is still as strong among officers there as it was before the war. What does that augur for the Polish future? Elimination of nazism and fascism are first steps in restoring Europe to health and sanity. But they are only first steps.

## Ninety-Nine Years Is a Long Time

AS IF there were not enough occasions for misunderstanding between allies in the present and in the immediate future, a committee of Congress has traveled 99 years into the future to create more trouble. Returning from a junket covering the Atlantic bases leased from Great Britain in 1940 for 99 years in exchange for 50 destroyers, this three-man sub-committee of the House naval affairs committee declared that this nation must take immediate steps to assure full ownership in perpetuity of these bases. Evidently not a moment is to be lost. Although an individual may consider one year short of a century a very long time, "in the life of a nation it is negligible," declares F. Edward Hebert, chairman of the committee. So, with 2039 just around the corner, this nation must be quick to buy, beg or expropriate air and naval bases all around the Atlantic. The *Chicago Tribune* was of course prompt to applaud this sentiment. Its editorial was entitled, "Ninety-Nine Years is Too Short." The Atlantic is also evidently too narrow for "the world's greatest newspaper," which throws in as a rider to the congressmen's proposal the claim that we should simultaneously acquire Pacific bases. Just for good measure it demands "the retirement of all European nations from this hemisphere." Yet who knows whether this country will want *any* naval bases in the year 2039? Who knows what technological changes will have occurred by then to relegate all such pin-points to obsolescence? Who can be so cynical of political changes as to believe that the same pattern of power politics which has made the use of the islands advantageous now will prevail a century hence?

## The Battle of West Chicago Avenue

INVASION, for which the world was keyed to a high state of expectation, came at an unpredicted point when the commander-in-chief of the United States army and navy deployed his forces in West Chicago Avenue, Chicago, and by a successful surprise attack occupied the main offices of Montgomery Ward & Company against the passive but persistent resistance of Mr. Sewell Avery, the company's chairman, who was carried out bodily and deposited in the street. This followed the company's refusal to obey an order of the War Labor Board to renew an expired contract with the United Retail, Wholesale and Department Store Employees, Local 20, a C.I.O. union. The matters at issue between Ward and the union did not include any question of wages, hours or working conditions but had to do solely with union recognition. In a suit in which Ward appealed to a federal court to set aside the WLB order as illegal, the federal department of justice had argued that the WLB could not be enjoined because it had no power to enforce its orders but could

only appeal to the President. Neither can the President or the army be enjoined. The case was, however, brought into the courts by a midnight temporary order, issued by a federal judge in secret session, restraining Avery and his associates from interfering with the control of the company's business by the representatives of the department of commerce who had been put in charge. Ward has asked an injunction restraining Attorney General Biddle and Undersecretary of Commerce Wayne Taylor from trespassing on the company's property. These points are, at this writing, still to be argued in the federal court. It is a complex legal issue upon which comment must be reserved. The point upon which interest centers is the extent of the wartime powers of the President. The Smith-Connally act empowers the President to take over any plant that is "equipped for and, in fact, engaged in, the manufacture or production of articles and materials required for the war effort" if production is stopped or hindered by a strike or other man-made cause. To Ward's claim that it is not a producer but only a distributor of goods, the government replies that it sells things to farmers and farmers produce things needed in the war effort. Attorney General Biddle is quoted as adding: "In this particular matter the President did not act on any statutory rights, but only on his duty as commander-in-chief of the army and navy." One can only hope that this quotation is not correct, for the language would imply military dictatorship limited only by the discretion of the commander-in-chief.

# A Stake in the Future

SPEAKING before the Commonwealth Club of San Francisco a few days ago, Harold L. Ickes, our free-swinging secretary of the interior, threw out the most thought-provoking and hope-awakening suggestion so far made by any important member of the government concerning post-armistice economic policies in this country. Mr. Ickes' proposal has aroused violent opposition, as was to be expected. He was suggesting that something be done to deal with demobilized soldiers and demobilized war plants which would cut straight across the worn paths the minds of business leaders prefer. Business usually turns jittery when called on to face a new idea. The reaction to the Ickes speech has proved no exception, even though it is already clear that if the nation sticks to the worn economic paths in the postwar period small business, the farmers and anywhere from five to twelve million workers are in for a rough time.

What was it Mr. Ickes proposed? In brief, he suggested that when the ten or twelve million service men are demobilized, instead of throwing them back on the open labor market, there to battle with those now employed for jobs—a sort of vast game of "musical chairs" which economists are already warning will leave a great many millions unemployed—they be given stock in a great corporation which the government would set up to take over and operate the plants erected during the war with government money. But they would be given more than stock; they would be given jobs in those plants. Eventually, as stockholders, the returned veterans would control the plants, elect the directors and receive the profits.

There are about 2,600 war production plants built with public money at a cost of approximately $15,500,000,000. A government holding company would make these available to Mr. Ickes' projected cooperative public corporation, all of whose stockholders would be ex-service men. Subsidiary corporations would be organized—in aluminum, in steel, in plastics, in synthetic rubber, and so on—with experienced technicians and managers given the job of producing goods and profits, just as in any corporation. It is estimated that about $8,250,000,000 of the $15,500,000,000 worth of plants will be ready to turn to civilian production at the armistice without major reconversion alterations.

"After the last war," says Mr. Ickes, "some of the plants which were owned by the government were sold to the highest bidder at a fraction of their cost, some were retained for military purposes, and many were abandoned. There was no plan—no real effort to convert a huge government investment into useful assets of peace. Our plant investment now makes that of the last war look like a peanut stand. Are we going merely to abandon it, or to sell it to the highest bidder at a fraction of the cost, or are we going to see to it that this tremendous productive potential is used to further the development of the American system of private enterprise?"

Details of the proposal made by Secretary Ickes are still lacking. When they are forthcoming they must be objectively studied on their economic merits. Moreover, we still do not know whether Mr. Ickes made his speech as a trial balloon for the administration, or whether he was simply thinking aloud on his own account. The speech may have been no more than an attempt by the irrepressible Mr. Ickes to let a little liberal daylight into an administration whose economic thinking is now being mainly done by Jesse Jones. Until we know the full terms of the Ickes plan and whether or not the administration is actually considering putting it into effect, we cannot treat it as a serious proposal by the government. But that must not obscure its importance as an example of vigorous and independent thinking. For Mr. Ickes, with his scheme for a government-fostered corporation for veterans, has tackled head-on two of the gravest problems which will confront this country at the end of the war.

The first of those problems is, of course, what to do with the war plants. As we have said, there are $15,500,000,000 worth of them. They constitute about all the plants there are in some lines—synthetic rubber, for example, or high octane gas, or aircraft, or magnesium production. And in many other industries they are so much better equipped than the privately built plants that their productive capacity overshadows the entire industry. What is going to be done with these plants? They have been built with the people's money, but the expectation hitherto has been that, under the direction of Jesse Jones and his ultraconservative deputy, William L. Clayton, they would either be abandoned or sold at a few cents on the dollar to private bidders.

If the war plants should be sold to private parties, the bidders would almost certainly be the great corporations already on the verge of monopolistic control of their respective fields. These corporations, to preserve the price structure of their monopolized or nearly monopolized industries, could then be counted on either to close the plants thus cheaply acquired or to close their own outdated plants and move into their new purchases in order to make use of the advanced equipment in them. In either case, the result would be what Mr. Ickes says: "Scarce production, scarce opportunity and few jobs." The plants would be, as he predicts, "quietly throttled in the interest of an economy of scarcity." The nation would thereupon face mass postwar unemployment.

The second problem which Mr. Ickes is trying to deal with is that of the returning war veteran. What is to become of him? Various proposals so far made have all pointed in the direction of some sort of government handout. The so-called "G. I. Bill of Rights," which the American Legion is trying to maneuver through an apparently reluctant House of Representatives committee headed by Congressman Rankin of Mississippi, would guarantee returning service men several years of further education, if they want it, preference for certain government jobs, various forms of medical aid and generous unemployment compensation for a year after demobilization. This is good enough as far as it goes, although Mr. Rankin apparently fears that it would fill the south with a lot of Negro veterans who would live on the unemployment payments and refuse to settle back into the south's sharply stratified labor practices. Nevertheless, this program is no more than a palliative; it attempts no more than to protect the returning service man from the worst that might befall him at the hands of an economic system geared to scarcity production.

Recognizing that the American Legion's bill is simply palliative, the Veterans of Foreign Wars head a group of five veterans' organizations which are sponsoring an outright bonus drive. The bill which they have introduced into Congress would give every returning soldier and sailor $4 a day for every day of overseas service up to a total of $4,500 and $3 a day for every day of service at home up to a total of $3,500, with an additional $500 to every wounded veteran. As we showed in our issue of March 22, this might easily work out to a bonus bill of nearly $40,000,000,000. And that takes no account of the permanent pension system which the veterans' organizations frankly announce they will seek as soon as the proposed bonus has been voted!

Whether, therefore, the approach to the problem of the returning soldier is by way of the "G. I. Bill of Rights," or by way of the $4,500 bonus, or both, it would boil down to public payments on a hitherto unprecedented scale. Added to the enormous debt which the nation will be carrying when it comes out of the war, this drain on the income of the taxpaying public is bound to give the entire structure of American society, veterans and non-veterans alike, another mighty push toward catastrophe.

Perhaps the Ickes proposal is impracticable. Perhaps it is economically and politically unorthodox. Perhaps it is socialistic (despite Mr. Ickes' talk about his plan's being within "the American system of private enterprise"). Perhaps it is all these things, and worse. But it is at least an honest effort to deal with the problems of the postwar disposal of the war plants and the postwar disposal of the service men without (a) selling out to the private monopolies and (b) leaving the veterans to the mercies of an overcrowded labor market, protected against the future only by the prospect of endless government handouts.

Because it thus represents a vigorous and fresh approach to two such basic postwar problems, the Ickes proposal merits the widest public attention. The American people deserve to know whether President Roosevelt endorses it, and how far he is willing to support it. They deserve to know what the details for setting such a plan in operation would be. They deserve to know all the objections which opposing interests can bring against it. For if this proposal is as promising as on first sight it seems to be, it could mean an immense lightening of the tax burden for all American taxpayers and a totally new outlook on their prospects in the postwar world for millions of American service men who now spend their leisure time in barracks and behind the lines asking, "What happens to us after the armistice?"

# Religious Liberty and Fraud

A RECENT Supreme Court decision brings the fantastic "I Am" movement to attention again and reaffirms the principle that the courts have no power to pass upon the truth of any religious doctrines, however incredible they may be and however fraudulently they may be used. The point is an important one. Though only five judges concurred in the decision and the other four filed two separate dissenting opinions, all nine seem reasonably agreed on this main issue. The case deserves the attention of laymen in the law because it bears upon the old and thorny problem of "orthodoxy in the civil courts," and they will find it both interesting and intelligible because the arguments are based more on common sense than on technical legal learning in the field of statutes and precedents.

The case of the U. S. *vs.* Ballard is a case involving the promoters of the I Am movement—the cult of Saint Germain and the "Ascended Masters"—who were indicted and convicted in a federal district court for using and conspiring to use the mails to defraud. The circuit court of appeals annulled the conviction and ordered a new trial. The Supreme Court took jurisdiction on a writ of *a certiorari* and, in a decision signed by five judges, reversed the circuit court's judgment and remanded the cause to that court for further consideration of the original appeal in the light of the Supreme Court's decision. From this decision there were two separate dissents: one by Justices Stone, Roberts and Frankfurter, who would reverse the court of appeals and affirm the original verdict; and one by Justice Jackson, who would reverse the court of appeals, void the sentence and dismiss the indictment.

The indictment charged that Edna W. Ballard (widow of Guy W.) and her son Donald Ballard were parties to "a scheme to defraud by organizing and promoting the I Am movement through the use of the mails, and . . . that certain designated corporations were formed, literature distributed and sold, funds solicited and memberships in the I Am movement sought, by means of false and fraudulent representations, pretenses and promises." It specified eighteen allegedly false representations, including these:

> that Guy W. Ballard, now deceased, alias Saint Germain, Jesus, George Washington and Godfre Ray King, had been selected and designated by the alleged "ascertained masters" as a divine messenger . . .
>
> that Guy W. Ballard, Edna W. Ballard and Donald Ballard had, by means of supernatural attainments, power to heal persons of ailments and diseases and did falsely represent to persons intended to be defrauded that the three designated persons had the ability and power to cure persons of those diseases normally classified as curable and also of diseases which are ordinarily classified by the medical profession as uncurable . . . and claimed that they had cured hundreds.

It was further charged that defendants "well knew" that each of these eighteen representations was false. This proved to be the pivotal point of the whole matter. The trial court refused to entertain a motion to quash the indictment on the ground that it attacked the religious beliefs of the defendants and sought to restrict the free exercise of religion. But, by agreement of counsel on both sides, evidence concerning the beliefs and teachings of the I Am promoters was excluded and the court confined the issue to the question as to whether the Ballards really believed their own story about their supernatural powers. The trial judge used these words in instructing the jury: "It is immaterial what these defendants preached or wrote or taught in their classes. . . . The issue is: Did the defendants honestly and in good faith believe these things? If they did, they should be acquitted. . . . If they did not believe these things . . . but used the mail for the purpose of getting money, the jury should find them guilty. Therefore religion cannot come into this case."

On these terms and on this issue, the jury found them guilty. The record of the evidence presented to prove bad faith is not available, but it convinced the jury and it did not include any testimony as to the nature or credibility of the doctrines. Counsel for the defense, after agreeing in advance to the exclusion of evidence as to the truth or falsity of the doctrines, charged that the court was in error in not admitting such evidence. The circuit court of appeals accepted this view and ordered a new trial on the ground that the lower court had erred in confining the issue to good faith and should have considered whether the eighteen "false representations," or any of them, were in fact provably false.

The Supreme Court entered here and its decision reverses the circuit court of appeals on this precise point. It said: "The circuit court of appeals held that the question of the truth of the representations concerning respondents' religious beliefs should have been submitted to the jury. . . . We do not agree that the truth or verity of respondents' religious doctrines or beliefs should have been submitted to the jury." The first amendment to the Constitution, the basic charter of religious liberty under our government, forbids judicial inquiry into the truth of any man's religion.

> Freedom of thought [the decision continued] embraces the right to maintain theories of life and of death and of the hereafter which are rank heresy to the followers of the orthodox faiths. Heresy trials are foreign to our Constitution. Men may believe what they cannot prove. They may not be put to the proof of their religious doctrines or beliefs. . . . The miracles of the New Testament, the divinity of Christ, life after death, the power of prayer are deep in the religious convictions of many. If one could be sent to jail because a jury in a hostile environment found these teachings false, little would be left of religious freedom. . . . The religious views espoused by respondents might seem incredible, if not preposterous, to most people. But if those doctrines are subject to trial before a jury charged with finding their truth or falsity, then the same can be done with the religious beliefs of any sect.

Thus the Supreme Court disposes of the doctrine, often quoted and criticized in these pages, that "error has no rights" and that there can be no theoretical justification for the legal toleration of variants from the "true" religion except on one of two hypotheses, both false: either that all religions are equally true, or that the true cannot be certainly distinguished from the false.

Chief Justice Stone and Justices Roberts and Frankfurter agreed that the lower court was right in excluding testimony tending to prove or disprove the I Am doctrines, and that the court of appeals was wrong in reversing it for doing so. But they held that the original verdict should stand, without a new trial, because there had been no error in procedure and because "the jury, on ample evidence that the respondents were without belief in the statements which they had made to their victims, found a verdict of guilt. The state of one's mind is a fact as capable of fraudulent misrepresentation as one's physical condition. Certainly none of respondents' constitutional rights are violated if they are prosecuted for the fraudulent procurement of money by false representations as to their beliefs, religious or otherwise. Indictment charged both falsity of, and lack of good faith belief in, the representations made, and it was agreed at the outset of the trial, without objection from defendants, that only the issue of good faith . . . would be submitted to the jury."

In short, these three dissenting justices agreed with the majority that only the good faith of the defendants was a matter for judicial determination, not the objective truth of the propositions which they represented themselves as believing. On this issue, they held, the defendants had had a fair trial and the verdict against them should stand. In other words, these three dissenters were also against the Ballards, even to the extent of denying them another trial.

Justice Jackson agreed with his eight colleagues that the I Am doctrines were not on trial and that the lower court was right in excluding evidence about them. He was of the opinion that "the defendants have done just that for which they are indicted." Still, he thought the sentence against them should be reversed because it would establish a dangerous precedent. He considered it questionable whether misrepresentation of religious experience or belief is prosecutable. "I do not see," he said, "how

we can separate an issue as to what is believed from considerations as to what is believable. How can the government prove these persons knew something to be false which it cannot prove to be false?" (We may remark, as an *obiter dictum,* that this aphoristic question does not stand up well under reflection.) The gist of Justice Jackson's statement was that, though evidence concerning the truth of the doctrines was properly excluded, evidence to prove bad faith should also have been excluded because this could have no weight without the other. This conclusion does not seem to be based upon any particular interpretation of the law. That the defendants had done the things for which they were indicted also appears to be a personal rather than a judicial opinion, since it is accompanied by the statement that it cannot be proved.

From that point Justice Jackson goes on to one of those interesting passages which frequently illuminate an otherwise technical Supreme Court decision:

> In the second place, any inquiry into intellectual honesty in religion raises profound psychological problems. William James reminds us that it is not theology and ceremonies which keep religion going. Its vitality is in the religious experience of many people. "If you ask what these experiences are, they are conversations with the unseen, voices and visions, responses to prayer, changes of heart, deliverances from fear, inflowings of help, assurances of support, whenever certain persons set their own internal attitude in certain ways." If religious liberty includes, as it must, the right to communicate such experiences to others, it seems to me an impossible task for juries to separate fancied ones from real ones, dreams from happenings, and hallucinations from true clairvoyance. Such experiences, like some tones and colors, have existence for one but none at all for another. They cannot be verified to the minds of those whose field of consciousness does not include religious insight.
>
> The chief wrong which false prophets do to their following is not financial. The collections aggregate a tempting total, but individual payments are not ruinous. I doubt if the vigilance of the law is equal to making money stick by overcredulous people. But the real harm is on the mental and spiritual plane. There are those who hunger and thirst after higher values which they feel wanting in their humdrum lives. They live in mental confusion or moral anarchy and seek vaguely for truth and beauty and moral support. When they are deluded and then disillusioned, cynicism and moral confusion follow. The wrong of these things, as I see it, is not in the money the victims part with half so much as in the mental and spiritual poison they get. But that is precisely the thing the Constitution put beyond the reach of the prosecutor, for the price of freedom of religion or of speech or of the press is that we must put up with, and even pay for, a good deal of rubbish.
>
> I would dismiss the indictment and have done with this business of judicially examining other people's faiths.

This is magnificent, and some of it is law. In the part which is law, it passes lightly and inconclusively over the question as to whether it is possible, as the rest of the court holds it to be, to prove bad faith and financial fraud in the propagation of opinions without proving the falsity of the opinions. It concurs with the court's decision and with the other dissenting opinion in holding that the truth of a doctrine, however absurd to most minds, cannot be submitted to determination by a jury. This is another seal upon our charter of religious liberty. And it should stir the minds of men who think they have a sane and true religion to consider how they may make it serve the needs of those whose normal hungers seek abnormal food in these fantastic cults.

# 'The Seven Blunders of the World'

EDITOR THE CHRISTIAN CENTURY:

SIR: The question was put to the Wise Men, "Will you each name one of the Seven Blunders of the World?" One of them without hesitation answered, "The internal combustion engine." My own instinctive response to that can best be represented as Ye-e-es or, more fully, as Yes-and-No.

Another in a passing mood of gloom said, "Man." But that answer sent me back at once to Pascal. "What a chimera then is man! What a novelty! What a monster, what a chaos, what a contradiction, what a prodigy! Judge of all things, imbecile worm of the earth; depository of truth, a sink of uncertainty and error; the pride and refuse of the universe!" No, not a blunder.

Then the thought occurred to me that this field of exploration need not be limited to *homo sapiens.* And I venture to suggest that among the Blunders a place should be found for the prehistoric monsters who once lorded it on this earth and are now mildly represented by the hippopotamus and the rhinoceros.

There was an age, incredibly removed from ours, in which certain creatures sought for domination by sheer bulk—by "a huge system of muscles and bones, thick and heavy coats of armor and enormous tails." I fall back once more on my wise man of the East, Rabindranath Tagore. These monsters believed that victory depended on bigness of dimensions. "But such gigantic paraphernalia of defense and attack resulted in an utter defeat, the records of which every day are being dug up from the desert sands and ancient mudflats. These represent the fragments that strew the forgotten paths of a great retreat in the battle of existence."

This Blunder came from a mistaken faith in bigness and security, security to be won by carrying lots of dead burdens. An enormous kit which could not be detached! There was a gigantic failure.

And then appeared little Man—I am not dealing with time; millions of years more or less do not affect the argument—and a new disarmament proposal was made. And here you and I come in, the results of that correction of a Blunder.

I admire Behemoth and think the poem about him in Job one of beauty beyond telling, but I confess to a little hesitation when I read:

> He is God's masterpiece,
> Made to be lord of his fellows.

No! He is not that. He is rather a forlorn survivor of an ancient dynasty, and should be treated with reverence. Man has won his victory over the giants, but he need not kill off these magnificent creatures, all that is left of them. He may even learn of them.

I suggest that when next you and your staff rally round, you should take up this task and complete the list of Blunders. And don't forget the man who introduced rabbits into Australia.

Ever yours,

QUINTUS QUIZ.

*Fourth Article in a Series on 'What Is Disturbing the Churches?'*

# What is Disturbing Episcopalians?

By W. Norman Pittenger

A NUMBER of years ago, in a seminar at Union Seminary in New York, discussion turned to the Episcopal Church. The late Professor William Adams Brown, conducting the group, asked those of us who were Episcopalians to state what it was that made us such, either by habit or by conviction. There were five Episcopalians in the seminar; there were five different answers to Dr. Brown's question. On one thing alone all agreed: the Book of Common Prayer. Even here, however, there was a difference; each took a different attitude toward the Prayer Book, its authority and its use!

In a way that story is a good parable of the nature of the Episcopal Church—unity with great differences, and with the Prayer Book in some sense normative however varied may be its use and interpretation. From the ultra-high (as the popular idiom has it) parishes, whose external ceremonial seems to the uninformed to be merely Roman, to the ultra-low, which are rather like a liturgical-minded Presbyterianism—what a sweep there is!

### *Many Viewpoints; One Church*

From Anglo-catholicism to evangelicalism, the Episcopal Church seems to cover almost all types of Christian expression. There is the very conservative—although never (or "hardly ever") the biblical fundamentalist—"high churchman." There is also the "liberal" catholic, whose attitude toward biblical criticism, science and modern knowledge in general is cordial and sympathetic. There is the "rabid" evangelical, although his numbers are diminishing; and there is also the "liberal" evangelical, whose position is somewhat similar to that of the "middle-of-the-road" Protestant in America, although his conformity to Prayer Book worship makes a profound difference in one respect. There is the "liberal," sans qualification, although he is not met so often these days; liberalism has been assimilated into one or the other of the two main groups, catholic and evangelical. And there is the great mass of "just Episcopalians" who would describe themselves as "Prayer Book churchmen" or "loyal Episcopalians," or would not bother to describe themselves at all.

Doubtless it is impossible, or next to impossible, to understand the Episcopal Church from outside. It is so varied, so strangely "protestant" yet so strangely "catholic"; so liberal and yet so conservative. It is indeed, in a phrase Dr. Henry D. A. Major used to employ at Oxford, a "*corpus permixtum*"; yes indeed, a "mixed bag." So it is that when one discusses the major differences or tensions in the Episcopal Church one is conscious of the fact that in a sense there is nothing new here. Yet there *is* something new—and that something new is a very definite, and to some very alarming, "upward" trend in the Episcopal Church. Catholicism, in one form or another, is winning the field. The question is in fact whether the catholicism which wins will be able to make terms with the other schools of thought and guarantee their value and contribution, or whether the Episcopal Church can continue to go on its way with two groups which seem to be growing apart rather than together.

### *In What Sense Catholic?*

I should put the problem in these words: Is the Episcopal Church a communion which is definitely and distinctly catholic, in faith and worship and discipline and ministry, according to the intention of its founders and according to its Prayer Book and formularies? If so, is it catholic in such a sense that it can permit deviations and divergences from the central tradition which will be fruitful and contributory to its own richness and development? Or, on the other hand, is the Episcopal Church a communion which is more closely aligned with the Reformed and Protestant tradition, in faith and worship and discipline and ministry? And if so, is it a communion which can tolerate "Anglo-catholics" within its fold, if they are willing to be merely "tolerated" there?

It seems that this is the real problem. For many years —for perhaps most of the history of the Episcopal Church in America—the problem was not an aggravated one, although it was always present. But events of recent years, and particularly the matter of church reunion—in which the initial steps were taken, oddly enough, by Episcopalians—have increased tensions to a surprising degree. It is now felt more strongly, I should say, than before—felt more strongly, perhaps, because up until five or more years ago there had seemed a growing friendliness and understanding between the two major groups.

It is perhaps significant that the Church Congress, a society organized to promote discussion of major issues facing the church, has been led during these past two years to arrange a series of syllabi on "the genius of Anglicanism," with contributions by representatives of all schools in the church, in the effort to secure once more some mutual understanding and sympathy. And it is also significant that a church leader has asked the congress to go on from this point and secure contributions which will discuss exactly this question: How can two apparently mutually contradictory points of view continue in the same communion?

### *Points of Tension*

Now it does not seem likely that the Episcopal Church will split. It does seem a possibility that tension may increase, unless those who speak for both groups manage to get together and come to a mutual understanding. What are the points at which there is such a marked dif-

ference of opinion? They are really three: (1) the ministry; (2) the kind of worship which is integral to Christianity; (3) the approach to the historic faith. Let us discuss them in reverse order.

At ordination, every priest is required to subscribe to the doctrine, discipline and worship of the church as expressed in the Book of Common Prayer. He is supposed, that is to say, to believe the faith stated in the Prayer Book. But what is that faith? It is not simply, or maybe it is not at all, the doctrines as expounded in the Thirty-Nine Articles. These are "filed for reference," so to say, in the American Prayer Book, and I have never heard anybody claim them as today an adequate statement of belief. But it is clear that subscription to the doctrine of the church means that the priest accepts the historic faith, including the trinity, incarnation, atonement, and so forth, as these find expression in the Prayer Book; it is, in fact, a case of *lex orandi lex credendi*. Heresy trials are out of date; since the early twenties, when a rather tragic series of incidents occurred which caused much anguish but no action, there has been liberty of conscience in the matter of "creedal subscription."

### *Real Differences of Opinion*

At this point, I should say, catholicism and evangelicalism are coming close together, with a certain "liberalism" as the mediating term. As a friend remarked, there is little ultimate *dogmatic* difference between a professor of theology at the "evangelical" Virginia Seminary, and a professor of theology at the "catholic" General Seminary; there is difference in emphasis, in approach, in interpretation, but the faith is there, in both instances. There has been, and to some degree there still is, a difference on what may be called the peripheral doctrines: the virgin birth as distinguished from the incarnation, the empty tomb as distinguished from the resurrection.

Where the difference is felt in matters of faith is in respect to ecclesiastical authority on the one hand and sacramental theology on the other. As to the former, in what sense does the church speak authoritatively, what is the place of the individual's personal right of judgment, how far may modification in authoritative statement be permitted, and so on? As to the latter, in what sense is the Lord Jesus really present in the eucharistic species, really to be worshiped there? In what sense does grace get imparted (to use a very question-begging mode of statement) in the other sacraments? Are there other sacraments besides baptism and the Lord's Supper? And so forth.

Here are real differences of opinion. But on the whole they are not anything like so important as the next set. That set concerns the matter of Christian worship itself. It is admitted on all sides that the eucharist is the chief act of worship, but it is not admitted that it is the act which should be at all times central in outward expression. The catholic insists that "it is the mass that matters"; the evangelical may and does value the eucharist, but he cannot quite see it as put in the exclusively central place. Above all, the surrounding of this service with such ceremonial and external adornment as marks historic catholicism is a cause of marked disagreement. The catholic, for example, feels it right and fitting to use colored vestments, to make genuflexions, to employ other means of externalizing the spirit of worship; the evangelical tends to be suspicious of these, and to rely on the "spirit" chiefly, although he must use the ritual (the words) of the Prayer Book and such simple ceremonial acts as it directs. The *feel* of catholic worship, in this sense, is not the same as the *feel* of evangelical worship, although both may be good and valuable.

### *Differences Over the Ministry*

But even this disagreement is not likely to result in violent and definite controversy. It is at the third point that the difference becomes marked, aggravated, sometimes painful in the extreme. This is the ministry. The recent discussion of relations with the Presbyterians, and the several proposals made in that regard, have in my opinion done more to create discord in the Episcopal Church than anything that has happened for many years. The reason for this is plain: these proposals have forced out into the open the real differences and divergences which were latent. New alignments have been brought about; varying kinds of evangelicals and catholics, liberals of one sort or another, have found themselves in agreement with those whom they had formerly considered "in the other camp." But by and large, catholics of all stripes, conservative and liberal, and evangelicals of all stripes, old-fashioned and "ecumenical," have taken opposing positions, while the central body has found that in the main it was sympathetic with attempts at reunion but suspicious of any plan that would alter, in any degree, the place of the episcopate as the Episcopal Church has generally, if vaguely, maintained it.

The question has not been a simple one. It is not merely whether the episcopate is of the *esse* of the church, and whether therefore the proposed plan did or did not water it down or give it away. It has been much deeper. It has concerned the whole matter of order, of the relation of church as Body of Christ to ministry as representative functioning agent of that Body, of the place of the episcopate in such a functional ministry—or, in essence, the relation of faith and order.

### *Proposals for Presbyterian Union*

It was, so some of us think, only by the grace of God that a very serious break, if not in actual allegiance at least in friendship and common *loyal* membership, was prevented last autumn when General Convention met to discuss these among other questions. The statesmanship of four widely trusted bishops, the Christian understanding of men like the new Bishop of Washington who tempered the proposals so that they could be accepted for discussion but not taken as binding on the church, and the almost providential refusal of delegates to engage in public controversy on the matter, saved the Episcopal Church from a display of real, maybe fatal, disagreement within itself.

What would have happened had the proposals been actually adopted? It is hard to say in detail; what is certain is that a large group of devout Episcopalians of the catholic persuasion would have found their position extraordinarily difficult, perhaps impossible in the long run. This may be regrettable, but it happens to be true.

What, then, of the future? The question remains as we put it at the beginning. Is the Episcopal Church a catholic communion, which can not merely tolerate but actually welcome different lines of approach as contributory to its larger life? Or is it predominantly a Protestant communion which can tolerate, perhaps welcome, those who (unhappily or happily) do not wish to be tolerated on these terms but insist that the church is in fact catholic?

The writer would be disingenuous if he let it be thought that his own answer was uncertain. He, for one, believes the Episcopal Church to be catholic, in faith and worship and discipline and ministry. He would have no desire to remain in the Episcopal Church if this were not the fact. But he would feel very strange indeed if the Episcopal Church were not also willing to welcome, gladly, differing kinds of churchmanship, being certain that these are valuable and good each in its way. And he would wish to insist that modern scholarship will only make clearer the essential catholicity of the Episcopal Church's witness, while bringing it much closer to separated bodies who are returning, in one way or another, to the historic emphases and values of Christianity.

### *What Hope of Reunion?*

But apart from one's personal conviction, what is the hope? In the first place, the rapidly growing interest in liturgical worship, and its doctrinal basis in the notion of the church as the Body of Christ, will do much to bring catholics of good will and evangelicals of good will into rapport. In the second place, the return to historic theology, as marked in Protestant Christianity as anywhere else, will do much to bring about a dogmatic agreement in the church. In the third place, the genuine and earnest attempt to rethink the meaning of dogma will do much to show that differences may not be so serious as they appear. As an example, the recent report of the theological sub-committee of the commission on unity, dealing with the nature of the diaconate, showed that professed evangelicals and professed catholics could say and believe the same things about this somewhat ambiguous order of ministry, once they had got behind the terms to that for which the terms stand. Finally, the real loyalty which Episcopalianism manages, somehow, to inspire in its adherents will do much to bind them together. What is responsible for this loyalty is hard to say; as we pointed out at the beginning, it is almost intangible, and yet it has some relationship to the liturgical expression of the faith in the Book of Common Prayer.

As to the problem of the episcopate, it is the writer's conviction that the way out of the difficulty is to change one's point of view. It is noteworthy that when this is done, and the episcopate is seen in a new perspective, many of the problems vanish quite away. The episcopate is *not,* one thinks, so much a problem as an answer to a problem. It answers the problem of securing Christian continuity and identity by both duration of time and extent of space, to use old grammatical terms. If the episcopate is seen as the representatively apt, functionally proper and historically given means by which the church's identity and continuity may be secured, and not as some mechanical or autocratic system imposed from without, it can be defended as *of the nature* of the church as growing Body of Christ. Perhaps it can then be seen as something which the Episcopal Church holds in trust for all Christendom, and not as a problem to be fought over.

In conclusion, it seems to the writer that the notion of unity in difference in what has been called a "liberal catholicism" (although the term "liberal" is so discounted these days that some other name would be better; perhaps one could say "a dynamic catholicism," or perhaps—and may it please God—a catholicism which is without adjective because it is simply the inclusive Christian truth welcoming all truth to its fold) is the peculiarly Episcopalian contribution to Christian world religion. And if that be so, the tensions and differences in the Episcopal Church may be healthy and fruitful.

# Firpo's and Famine

By Sydney D. Bailey

THE FAME of Firpo's is legendary throughout the Far East. In the swamps of Malaya, in the crowded cities of Indonesia, in the jungles of Burma, in the consulates of Chungking, white men have dreamed of civilization—and Firpo's! Strategically situated on Calcutta's main thoroughfare, Firpo's is a building of nondescript style and substantial proportions, a center of gay luxury and indifferent taste. To the syrupy strains of light music, expensively dressed men and women order their pink gins or chota pegs, their afternoon teas or dinners. Obsequious and well brilliantined Eurasian floor managers, in immaculate evening dress, direct and assist the patrons. Beturbanned, barefooted Indian waiters glide silently between the tables. Nothing disturbs the peace except an occasional brawl, soon ended as the M.P.'s eject an inebriated or obstreperous soldier.

Across the street from Firpo's is a public park known as the Maidan. During the closing months of 1943 this park, together with the bazaars and sidewalks of Calcutta, was the home of more than 100,000 starving, destitute Indians. Peasants and coolies, shopkeepers and merchants, Hindus and Moslems and Christians, men and women and children, all crowded into Calcutta in search of food. There was famine everywhere one turned—but not in Firpo's.

### *Never Enough Food for All*

Hunger is a universal enemy. The machinery for producing the world's food has never functioned efficiently, and even in the days when foodstuffs were deliberately destroyed most of the people in the world were inadequately fed. The United Nations Conference on

Food and Agriculture, which met at Hot Springs last year, declared: "There has never been enough food for the health of all people. This is justified neither by ignorance nor by the harshness of nature. Production of food must be greatly expanded: we now have knowledge of the means by which this can be done. It requires imagination and firm will." The world's food machine, inefficient in normal times, becomes chaotic in time of war.

### *Sixty Per Cent Normally Starve*

For centuries, India has been afflicted with periodic famines of varying severity, but a definite policy for agricultural improvement is of comparatively recent origin. The first famine commission, appointed just over sixty years ago, pointed out the importance of improving agriculture along scientific lines. Yet in spite of steady progress, a survey carried out in 1933 by the director of the Indian Medical Service revealed that over 60 per cent of the people of India were inadequately fed.

The two main problems involved in the improvement of Indian agriculture are the poor yield of the soil, due to some extent to the conservatism of the peasant, and the rapid increase in population. The population of India increased by 50,000,000 during the past decade and it has not been easy to insure an increase in food production to satisfy the rapidly growing needs of the people. The problem has been especially great in Bengal where the steadily expanding population has tended to gravitate from rural to urban areas. The population of Calcutta increased by 85 per cent between 1931 and 1941. The result has been that during the last thirty years the annual production of rice per capita in Bengal has fallen from 384 to 283 pounds.

### *Rice and Wheat Requirements*

India is largely an agricultural continent. Nine out of ten Indians live in villages where they wrest a precarious existence from the soil. They are subsistence cultivators and sell the narrow margins of surplus food only if they need ready money. The two main crops are rice and wheat, and the annual yields in recent years have been 25,000,000 tons of milled rice and 10,000,000 tons of wheat. In the case of rice, the Indian production has been insufficient to supply the needs of the people, and while it was available nearly 2,000,000 tons of rice were imported each year from Burma (the largest rice-exporting country in the world), Thailand and French Indo-China. The Indian wheat crop has usually been slightly greater than domestic requirements and a small quantity has been exported. Since the outbreak of the war the exported wheat had been sent to supply the increased demands of the Middle East, caused very largely by the presence of Allied troops in that area. The quantity exported did not exceed one-half of 1 per cent of the total crop and ceased some time ago.

There seem to have been three periods in the onset of the famine. The first began in November 1940 as the prices of grain started to rise. This was owing entirely to speculative activity. (At its peak during 1943, rice cost about eight times as much as it had cost three years previously.) In an effort to halt this inflationary tendency, the central government issued an order fixing a ceiling price for rice and wheat, and prohibiting the export of grain from one province or state to another without prior permission from the authorities. For twelve months this procedure was successful.

The second stage began on the day that Japan attacked Pearl Harbor. The spread of the war to the Pacific had three effects on the Indian food situation. In the first place, the occupation by the Japanese of Burma, Thailand and French Indo-China cut off the one source where rice had been available for importation into India to meet the customary internal deficit. Second, it brought an increase in the population of India in the form of British and United States troops, as well as more than a million refugees from Burma and Malaya. Third, the proximity of hostilities to India produced a condition closely akin to panic, resulting in widespread speculation, hoarding and black-market activity. Bengal was the hardest hit province since it was this area which normally absorbed most of the imported rice, and the great majority of the increased population was by force of circumstance situated there. The picture was further complicated for Bengal when Japanese invasion seemed imminent and the province was denuded of all reserve stocks of rice, amounting to some 40,000 tons.

### *Crop Failures and Acts of God*

The central government inaugurated a "Grow More Food" campaign in April 1942. As a result 8,000,000 additional acres of land were brought under cultivation, and this extra acreage should have yielded nearly 3,000,000 additional tons of milled rice annually, considerably more than was needed to replace the hitherto imported rice. Unfortunately, the winter rice crop was the worst for several years.

The third period began on October 16, 1942, when a serious cyclone struck the Midnapore district, one of the richest rice-producing areas of Bengal, followed by widespread flooding. Within a few hours over a million tons of rice were destroyed and a serious local food shortage occurred. Owing to the law preventing the transfer of grain from one province or state to another, the food requirements of Bengal were never adequately met, and during the twelve months that followed the situation steadily deteriorated.

One factor which contributed greatly to the deterioration of an already serious state of affairs was widespread hoarding. This was attributable less to the desire to sell on the black market than to the fact that the producer could buy little with the money obtained for his surplus grain and hence had little incentive to sell. Sir Ramaswami Mundaliar and others have claimed that the Congress party advised peasants against exchanging surplus stocks of rice for an inflating currency. In addition, there has been a certain amount of speculative hoarding by middlemen.

A number of added though comparatively minor factors have been the transportation difficulties caused by the Damodar floods, the existence of disease in the Aman paddy crop in western Bengal, the difficulty of inducing the rice-eating Bengalis to adopt a change of diet, the

fact that Bengal has been by no means free of air raids, and the purchase by the army of some 150,000 tons of rice, although this last can hardly be considered a serious problem since the soldiers would have had to eat anyway.

L. S. Amery, British secretary of state for India, stated recently that nearly 700,000 persons died of starvation in Bengal last year. In addition, disease has taken its toll and there are reports of serious outbreaks of cholera, dysentery, typhoid fever and other intestinal complaints, as well as malaria and smallpox. Conditions in Bengal are reported to be improving and now that the winter rice crop has been harvested the greatest need is for drugs to combat epidemics. October and November were probably the worst months from a food point of view. Over 5,500 food kitchens are now operating in Bengal and these feed more than 2,500,000 people daily. Many of these are government-operated or subsidized.

### *Present Conditions Unsatisfactory*

The administrative confusion which has been evident in connection with the food situation demonstrates the unsatisfactory nature of the present constitutional position in India. It has never been clear whose was the ultimate responsibility for dealing with the famine—whether it belonged to the secretary of state for India, the viceroy, the central government, the governor of Bengal, the Bengal legislatures or even the United Nations Relief and Rehabilitation Administration. The British government point of view seems to have been that the food problem is primarily one to be solved in India, but as Lord Woolton, former British food minister, put it, if India needs food from abroad "Britain will dip into her own supplies to relieve the famine." Amery has maintained that "the problem is entirely one of shipping," but admits India's need is not number one on the maritime priority list.

The position of the central government has not been an enviable one. Its decisions are subject to viceregal veto (actually rarely exercised), its acts are criticized by the non-cooperating groups like the Congress party as well as by the Moslem League and the Hindu Mahasabha, and no decisions can be made which infringe provincial rights. In reality, the central government and the food member accomplished several difficult tasks. Food conferences were held in New Delhi in December 1942, February 1943 and October 1943. At the first of these it was agreed that the price control of grain should be dropped since the effect had been to keep supplies off the market. Further, the provinces agreed to estimate their respective supply positions and inform the central government of their estimated surplus or deficit. The premier of Bengal is understood to have said that Bengal did not require outside assistance, as the province could subsist on its own rice. Actually, all provinces seriously underestimated the amount of grain they would produce, and the final quantity at the disposal of the central government was only one-third of what had been anticipated.

It was announced in September 1943 that food rationing would be introduced if the provinces would agree, but three months elapsed before approval was received from all provinces. The Moslem-dominated ministry in the Punjab has resisted all attempts at central control and submitted only after Sir Jwala Srivastava, the food member, announced that the government of India would override the provincial governments if necessary. Even the Bengal government has been reluctant to carry out the rationing plan for Calcutta advocated by the central government. Moreover, differences arose between the Bengal government and the central government regarding the harvesting of the winter rice crop, while the Sind ministry resisted an order of the central government fixing a ceiling price for rice.

What action the governor of Bengal should or could have taken, or in fact did take, is doubtful. Sir John Herbert was probably the most unpopular governor Bengal ever had. The people of the province were violent and bitter in their criticisms, especially after March of last year when he dismissed the prime minister and cabinet and suspended the constitution. The news last October that Sir John had resigned was gladly received in India.

The person whose reputation has suffered least, at any rate outside India, is the viceroy, Field Marshal Viscount Wavell. Wavell was installed on October 20; two days later he established a Relief Distress Fund, and four days after that he flew to Calcutta and visited the distressed areas of Bengal. He took immediate steps to relieve the acute congestion of transport facilities, caused to some extent by military requirements, by requesting military aid in the transportation of food and relief supplies. He also arranged for the removal from Calcutta of all destitute persons to refugee camps outside the city.

### *Aid from Outside*

External help for India has not been lacking. Australia has sent over 50,000 tons of wheat, Britain has despatched dried milk, and the British military authorities in India have released quantities of their vitamin preparations. The prime minister of Canada has announced that arrangements have been made to ship 100,000 tons of wheat from Canada to India, and Field Marshal Smuts has offered substantial quantities of South African grain and milk powder. An Indian Famine Relief Committee has been established in Chungking under the chairmanship of Madame Chiang Kai-shek. No offers of aid have been announced by the United States government or by the United Nations Relief and Rehabilitation Administration.

The famine in Bengal has been described as "man-made." This statement is misleading, though partly true. The fact of the war and the unsatisfactory constitutional position have certainly been contributing factors. Relief for Bengal is an urgent task, but the situation is part of a world-wide relief problem. Nor should we forget the Indian nationalists who claim that the most pressing problem in India is a political one.

## *Wisdom*

I PASS from such ephemeral things
As constitutions, wars and kings,
To find, along the woodland way,
What Master Bluebird has to say.

THOMAS CURTIS CLARK.

# What Hope in Puerto Rico?

By Oswald Garrison Villard

THERE are some hopeful signs in Puerto Rico, despite the fact that we have made no headway with the underlying economic and population problems. I am sure that I noticed a greater public spirit, just as I am certain that the new men who have been placed at the head of the many authorities and commissions established within the last four years are of a much higher type than similar groups in the past. A great responsibility rests upon them. If they can live up to it, if they can keep politics out of their bureaus, if they can make their commissions efficient and overcome the inborn tendency to put off and delay, then there will be great hope of a steady advance under Puerto Rican leaders.

Americans, especially Charles W. Taussig, the American chairman of the Interallied Caribbean Commission, were greatly impressed by the ability of the Puerto Rican delegation to the conference in Barbados and reported that there was no more outstanding group. Its contributions to the proceedings were of a high order. I have already referred to the Planning Board set up by Governor Tugwell and the Puerto Rican legislature to look to the future and make a regular plan for the development of the insular resources, and this is another of the hopeful signs as one looks over the Puerto Rican situation.

### *Women to the Fore*

Still another encouraging evidence of advance is the way women have taken hold of Mrs. Tugwell's more than 550 milk stations at which the poor, nearly starved children of American misrule are given at least one meal a day to help them keep alive. It means a great deal that Puerto Rican women are giving their unpaid services to this work and to the Red Cross and other welfare war work, for it has not been easy to overcome the Spanish tradition under which all women were kept within the home. There is beginning to be club life among them, especially among the professional women. It was inspiring to find that one of the foremost officials in the insular health department in San Juan is a woman, Miss Celestina Zaldnondo. It was she who brought to my attention the high rate of suicide among young men and young women.

It is encouraging to find steady progress in putting the Puerto Ricans back on the land. The newly constituted Land Authority has already purchased more than 19,000 acres of the sugar lands taken from the sugar companies, of which more than 10,000 acres have been divided into farms ranging in size from five to 25 acres and ceded in usufruct to applicants none of whom already possessed more than one acre of productive farm land, and all of whom had at least five years of experience in crop raising. No less than 5,031 acres have also been distributed to 6,110 families of *agregados,* landless field workers, in quarter-, half-, one- and three-acre plots which are turned over without charge. There are no less than 120,000 of these landless workers who are to be given these little subsistence plots free under permanent leases.

The rest of the sugar lands are being put into proportional profit farms, the manager of each to receive up to 15 per cent of the annual profits, and the workers the remainder, after the necessary deductions for administration, purchase and repair of farm machinery, and so forth. This is perhaps the most important of all the social experiments under way, because on its success depends the vital question whether, after dispossessing the sugar companies of all land in excess of 500 acres, the proportional profit farm will produce enough cane to keep the sugar mills occupied in the grinding season and to earn the vitally important sugar income which today maintains, directly or indirectly, one-half of the 2,000,000 population.

### *A Disastrous Experiment*

The seriousness of this is apparent from the fact that when in the late thirties the government bought the Lafayette sugar mill and its land in order to undertake a great cooperative experiment the results were disastrous, a profit of nearly $300,000 in the first year sinking to a deficit of $125,000 in the fourth year of government management. It proved conclusively that the Puerto Rican laborer is not yet far enough along for self-government of this economic type, and that he lacks a sense of responsibility and cooperation. The insular government believes that the proportional profit farms will do the trick, but the sugar land companies are more than dubious.

Under the guidance of the Puerto Rican Reconstruction Administration established in 1935, a rural rehabilitation program has been carried on for the creation of subsistence farms with decent sanitary homes in which the laborers can live like human beings and not like animals, and which they may eventually purchase. Large tracts of land near some of the larger towns have also been divided into parcels of one *cuerda* (a little less than an acre) where neat permanent homes have been built for laborers and semi-skilled workers. Here too the objective has been subsistence farms. In or near the rural villages some Central Service Farms now established are model enterprises furnished with good potable water, medical dispensaries, community centers and playgrounds for social education and recreational activities, canning centers, together with swine, goat and poultry farms, and farms for the production of seed. Every effort is also made to teach soil conservation, and there is an experienced agronomist and coordinator to direct the whole work.

### *Some Hopeful Projects*

Of all these enterprises the Castaner project near Adjuntas and Lares, comprising 1,375 *cuerdas* of a total value of $261,000, is perhaps the most interesting because of the very fine work being done there by the Martin G. Brumbaugh Reconstruction Unit and the Reconstruction Administration with the cooperation of the national Selective Service and the insular health department. In this project are 200 resettlers and what distinguishes it most is the

presence of twenty-eight conscientious objectors and representatives of the Brumbaugh unit. The latter is maintained by the Brethren Service Committee of Elgin, Illinois, the American Friends Service Committee, and the Mennonite Central Committee. They operate also projects at La Plata near Aibonito, administered by the Mennonites, and at Zalduando in the east coast sugarcane foothills near Luquillo. There are now fourteen workers in Puerto Rico who are not conscientious objectors, and some fifteen salaried Puerto Ricans. Under the leadership of a brilliant young doctor, Daryl M. Parker, a former medical missionary to China, a 26-bed rural hospital has been established and is being developed as rapidly as the budget permits. A hospital is also being constructed at La Plata.

### *Christian Fellowship at Its Best*

It was my privilege to spend a day with this American reconstruction group at Castaner, and I can hardly exaggerate the impression created upon me as I saw this splendid group of young Americans unselfishly at work in this uplifting labor, this constructive adventure in human relations, when nearly all the youth of the world is devoting itself to destruction and mass murder. I learned a great deal from them in our discussion of their problems, and from their interpretation of the Puerto Ricans and their situation. If this does not become the ideal reconstruction undertaking in all Puerto Rico I shall be surprised—indeed I think it is that now. It is Christian fellowship at its best.

It is also impossible to praise too highly the work of the Reconstruction Administration. The Puerto Rican officials in charge, notably Guillermo Esteves, the deputy administrator, and A. M. de Andino, chief of housing management, have the fullest understanding of the opportunity and are in themselves the most encouraging proof that the Puerto Ricans can produce administrators of a high order, determined to keep their undertakings out of politics. The pity of it all is that these encouraging experiments, fine as they are, are merely oases in the huge Puerto Rican desert. They point the way, and if there were unending time and plenty of money one could afford to sit back patiently and watch the evolution of the island. But there is very little money. Millions upon millions could be thus expended, and there is no time to lose. For while the Castaner project ministers to 200 families, the equivalent of 6,000 families appears annually to demand a livelihood.

### *The Birth Rate Problem*

There are efforts, of course, to introduce methods of birth control. Both the legislature and the insular government are committed to them, but in the face of the opposition of the Roman Catholic Church, the ignorance and indifference of the people and the difficulty and cost of contraceptive measures, progress is dishearteningly slow. It is an interesting fact, however, that while the birth rate in the families in which the mother has had no education, or only a little common schooling, is over seven children, the rate of birth is four-plus after two years of high school education, and among high school graduates only a little over three children to the family. Today 36,000 mothers are reporting to the birth control stations. It would cost $1,550,000 to take care of 200,000 mothers.

Housing is, of course, the greatest need, and one danger is that at least three authorities are now concerned with it instead of one. While it is encouraging that the insular government is more than ever aware of the housing needs, and public sentiment is more and more standing behind it, the slums steadily increase, and the government itself and the legislature are not making this the first charge upon Puerto Rican revenues. For example, the Planning Board has allotted $25,000,000 in its six-year plan for good roads, and only about $500,000 a year for rehousing. Bills have been introduced for larger appropriations from the legislature, and there are of course other sums available from the United States and other sources, but the total compared to the need is disgracefully small. The Planning Board admits that its housing proposals are "probably" inadequate. They are shamefully so.

One excuse given is the belief that when this war ends Washington will have to inaugurate a huge housing program and Puerto Rico will get its share. It is true, too, that the inability to obtain housing material from the States because of the lack of shipping is a grave obstacle. The net result is that conditions get worse and not better. The final bill the island will have to pay for the undernourished, stunted, underfed, criminal, insane and incapable that are being spawned in the slums will be a drain upon the treasury for decades and decades. But as we have just voted another 32 billions for the navy's expenditures for one year we cannot hope that Congress will be Christian enough to vote $250,000,000 to rescue Puerto Rico.

### *Hopes of Freedom*

I find reason for hope also in the increased interest among young people in the independence movement. The more they think about the government of the island and their own participation in politics, the better in the long run it will be. Yet I cannot deny that a chief trouble with the island, as with the United States, is its "politicos." It has long been truly said that politics is its largest and most active industry. What is needed is not more politicians, but a determined demand for complete home rule so that authority may be fixed and centralized, the responsible officials held accountable and not be able to escape blame by hiding behind the control by Washington. There must be a still greater awakening of public interest so that the island will be governed in accordance with its dire needs, for it cannot go on as it is.

People who have opposed independence say frankly that conditions could not be worse under self-rule and might be better. The pity is that it is such a small area that it is easy to see exactly what should be done to remedy existing social evils and how to do it. That is not true, of course, of the fundamental problem of how to develop new industries and new crops to keep the population alive. But still Puerto Rico can be made the model experiment station not only for the Caribbean but for the whole world.

We have men in plenty in and out of office who know just what to do with Puerto Rico, but we are just too "poor" and too uninterested to give them a chance. So it looks as if we should have to wait for a tide of unrest and public anger to surge upward in order to stir Washington to an understanding of what is happening.

# BOOKS

## More Than a Festschrift

CHRISTIANITY AND THE CONTEMPORARY SCENE. *Edited by Randolph Crump Miller and Henry H. Shires. Morehouse-Gorham Company, $3.00.*

CONCEIVED and published as a jubilee volume on the fiftieth anniversary of the Church Divinity School of the Pacific, at Berkeley, California, this symposium by thirteen writers, all but two or three of whom are Episcopalians, will reward the attention of readers who have no personal or denominational concern with the semi-centennial of this excellent institution. Most of the contributors are members of the faculty of this school, including the Bishop of Los Angeles who is a special lecturer and the retired Bishop of California who is now chairman of the department of theology. One (Muilenburg) is at Pacific School of Religion, and one (John Bennett) went from Pacific to Union not so long ago. One is vice-president and provost of the University of California. But though the light which this book throws upon the contemporary scene comes mostly from Berkeley and the Episcopal Church, it falls upon a much wider field.

The initial paper, by Professor Miller, "Some Trends in American Theology," is one of the best in the book. Its opening dictum, "humanism is dead," may err on the optimistic side, from his point of view. Two pages later comes the reassuring statement, from my point of view, that "*liberalism is not dead.*" One is glad to see this displayed so near the beginning, and in italics. Some of the other writers give the opposite impression.

Everett Bosshard, for example, in his "Christian Analysis of Western Political Philosophy," writes avowedly "from the point of view of Jacques Maritain and Christopher Dawson," and in a tone which would lead any reader to suppose him to be a Roman Catholic if he were not identified as assistant professor of theology in the Church Divinity School of the Pacific. He exhibits the characteristic distrust of the instruments of democracy, namely, parliamentary and representative government, the conventional Catholic aversion to "bourgeois liberalism" (or any other kind), the usual fear of a secular and totalitarian "statism" under the cloak of democracy, the same resounding pronunciamento in favor of the "dignity of the human person" based on man's kinship to God while recognizing "the necessity of having an authority to determine unity of action" in a "democracy which is inspired by Christianity." The last two quotes are by Bosshard from Maritain, and it is obvious that the authority referred to is not civil authority. Bosshard asserts that our civilization is characterized by a "growing inhumanity. Man is becoming less and less a person and more and more a cog in a vast machine. This process is basically as strong in our country as in Germany . . ." Such a diagnosis, I should say, bears on its face the evidence that it is derived not from the observation and analysis of social facts but from theological and ecclesiastical presuppositions. The chapter is valuable because it states so clearly so many points which will be challenged by Americans who do not see a prospect of any liberty worth having in an "organization of freedoms" oriented toward control by the kind of authority he has in mind.

Bishop Parsons writes a noble chapter on "Church Unity." It is what one would expect from this great and truly ecumenical spirit. He deplores, as we all do, the fact that division came to be accepted as the normal condition of the church in the modern world. But one should remember that this condition grew out of a dozen centuries in which compulsory unity, enforced (so far as it could be) by the threat and use of violence, was accepted as normal. See also the paper by President Shires, who recognizes that "religious liberty and the separation of church and state have produced a diversity of Christian groups within the United States which seems to deny completely the essential unity of the Christian church." Liberty, one would like to comment, does not produce diversity; it only gives the forces which produce diversity a chance to operate. A church free and divided is more Christian than one united by compulsion. But there is a more excellent way. We shall not find it until the social and political philosophy which underlay that enforced unity has been radically repudiated. Bishop Parsons points the way toward a real solution. His chapter is a heartening document, and it would be even more heartening if one could believe that his own church would go along with him on the road to which he points. I would like to talk with him—he is the kind of bishop with whom one *can* talk—about his description of the "gathered church." I belong to one, and I think he misunderstands it. But that can be forgotten under the spell of such a paragraph as this:

> "Catholic" sectarianism . . . shows itself in excluding from the church and treating as "outsiders" all groups which do not have a historical warrant for their Catholicity. But once the equality of Christians *within the church* is accepted, the groups or associations in which they worship and work all become equal before the Lord in the sense that each has its contribution to make to the whole Body. Just as any small minority body may have its place on the ballot and thus its claim to serve the country recognized, so the small group of Christians who feel that they have found a special insight into the meaning of Christ must be met as brethren within the church. The chief barrier is broken down.

I do not yet see just how this squares with the Lambeth Quadrilateral, but Bishop Parsons thinks it does, and I hope he can prove it.

President Shires, discussing recent developments in theological education, urges care in the selection of candidates for the ministry and says: "Without disparaging the work of the Holy Spirit in the calling of men to the ministry, it seems reasonable to anticipate that vocational tests, properly designed, may be of some use in helping the seminaries to discover the fitness of men for theological education." This is good scriptural doctrine: "It seemed good to the Holy Ghost and us."

Other chapters deserve comment which space precludes, but mention must be made of John Bennett's very thoughtful and cogent discussion of "the hardest problem for Christian ethics"—war, Muilenburg's on Old Testament theology, Ethel Springer's on the social task of the church, Miller's on Christian education, in which he takes a somewhat mediating position between Bower and Shelton Smith, though leaning to the latter, and Morrel's on recent trends in Continental theology, in which he gives all the honors to four highly conservative groups as "most fertile," and rather surprisingly rates neo-Thomism as a "sort of half-way house between liberalism and orthodoxy." And I must return to Miller's opening chapter to say again that it gives a remarkably clear and simplified analysis of recent trends in American religious thought. Though brief, balanced and objective, it is not colorless. The whole book is of the better class of *Festschrif-*

*ten,* since it is more than the commemoration of an event or a gesture of homage to a person.

W. E. GARRISON.

## First Steps in Chinese

HUA-WEN-CH'U-CHIEH, CHINESE LANGUAGE LESSONS. *California College in China, College of Chinese Studies, 704 S. Spring St., Los Angeles, $5.00.*

THIS guide for beginning students in Chinese is an American revised edition of the text used for many years by the language school in Peiping, of which the institution named above is a continuation with centers at Los Angeles and Berkeley, California. The primary objective of the course is to teach students to speak Chinese—the Kuo-yü, or "national language" of China, sometimes also called Mandarin. Even the student for whom lack of a native teacher and of opportunities for conversational practice (since most Chinese in America speak Cantonese, which is quite different) makes this seem an unattainable goal will be able, by diligent study of the textbook and the accompanying materials, to make a fair beginning of learning to read Chinese.

The material contained in these 300 large and closely printed pages is organized in seventy lessons, each of which contains a body of sentences or connected text in Chinese and a pronouncing vocabulary with notes. Many of the lessons also have a section of "grammar" with an abundance of illustrative phrases and sentences. The material is very copious and the explanations have a clarity that could result only from long teaching experience. Whether or not Chinese has such a thing as grammar is a question upon which conflicting opinions have been expressed; but it certainly has word patterns and recurrent idioms which fill the place occupied by syntax in any other language. An appendix gives diagrammatic instructions for writing 400 characters (the order in which the strokes are made is important, you understand) and lists the 214 radicals. Almost no attention is paid to the analysis of the characters. This omission is of course intentional, on the theory that these etymologies would burden the student with unnecessary details. Those who think, as I do, that they help more than they hinder will find them most conveniently in Creel's *Literary Chinese.*

The vocabulary of the lessons includes about 1,200 characters selected to put the student who masters them in possession of what may be called "basic Chinese." The "accompanying materials," to which reference was made above, include two sets of "flash cards" (price $5.00 for the two). One set gives the 1,200 characters—one on each card, with the romanized pronunciation, meaning and some phrases containing it on the reverse. These are indispensable for memory drill. If the student does not buy them he will have to make them or he will never learn Chinese. The other set similarly presents the classic story of Mencius and his mother (one sentence to each card) and sixty Chinese proverbs. The whole outfit, book and cards, makes a thoroughly practical system for the "first steps" (that's what *Ch'u Chieh* means) in the study of what seems to me the most interesting language in the world. W. E. G.

## Books Received

*The Authors' Book.* The Macmillan Company, $1.50. This is the Macmillan Company's own style book and compendium of what the young author, or any author, ought to know about the preparation of manuscript for a book and the processes through which the job must pass before it becomes an article of commerce. Authors of first books usually do not know that every manuscript, even from the most experienced author, has to have a grooming by the publisher's "stylist" before going to the printer. This will always be necessary, but it would be much simpler if every author knew what this book can tell him.

*Harvest of Hearts, Missionary Experiences.* By John Van de Water. Zondervan, 75 cents. Experiences of a city missionary in Grand Rapids.

*Gongs in the Night, Reaching the Tribes of French Indo-China.* By Mrs. Gordon H. Smith. Zondervan, $1.00. Experiences and observations of missionary work in the remoter jungles and among the most primitive peoples ot the jungle.

*Then There Was One, The U.S.S. Enterprise and the First Year of War.* By Eugene Burns. Harcourt, $2.50. The title suggests the uniqueness of the record of the airplane carrier Enterprise, which was coming into Pearl Harbor that memorable Dec. 7, returning from a mission to the west, and was in every memorable engagement (with one or two exceptions) during the first year of the war in the Pacific. Sailors always ascribe definite personality to a ship, we are told. Anyone will feel that way about the Enterprise after reading this story of the heroic vessel and its heroic crew. The author tells us she was built in 1936 at a cost of $19,000,000, and she was a big boat. The navy now lists aircraft carriers at $71,000,000 for communities that want to sponsor one by selling bonds. How prices have gone up!

*Protestantism, A Symposium.* Edited by William K. Anderson. Commission on Courses of Study, The Methodist Church, Nashville, $2.00. (To be reviewed.)

*Omnipotent Government, The Rise of the Total State and Total War.* By Ludwig von Mises. Yale University Press, $3.75. (To be reviewed.)

*World Bible.* Edited by Robert O. Ballou. Viking Press, $2.50. A certain amount of condensation and a more compact format have turned Mr. Ballou's *The Bible of the World* (1939) into this more convenient and somewhat cheaper volume which appears in the "Viking Portable Library" series. It is made up of selections from the sacred writings of the world's great religions, with an excellent brief introduction to each section. Extracts from the Jewish-Christian Scriptures occupy considerably less than half of the 600 pages.

*A Pastor Speaks Out.* By George W. Humphreys. Blakiston Co. and Revell, $1.00. Five essays addressed respectively to married women, ministers, physicians, nurses and teachers. The style is informally conversational with no pretense of literary quality.

*My Chat with Thomas Hardy.* By Cyril Clemens. International Mark Twain Society, Webster Groves, Mo., $2.00. A 5-page introduction by Carl J. Weber prefaces Mr. Clemens' 14-page account of a call on Thomas Hardy in 1925. In the course of the conversation Mr. Hardy expressed his opinions of Mark Twain, Cooper, Irving, Galsworthy, Housman, Stevenson and Poe.

*Jerusalem the Golden.* By Arthur Wentworth Hewitt. Abingdon-Cokesbury, $1.50. The theme is human immortality. The author has studied the grounds for doubt in certain phases of modern science and philosophy, and believes that he has the answer for them. Further, he has found grounds for belief independent of these systems of rational thought. Moreover, his own faith rests in part upon mystical experiences of which he writes: "How Moses or Paul or Bernard of Clairvaux could have had a more intimate experience of God's presence, humbly but honestly I do not know." Many will find comfort and assurance in what he has written.

*Statistical Yearbook of the League of Nations 1941-42, with Addendum for 1942-43.* Columbia University Press, $2.50. This sixteenth edition of the yearbook contains the latest and most authoritative available statistics, set forth in more than one hundred tables, covering territory and population, employment, agricultural, industrial and mineral production, international trade, currency and banking, interest rates, prices and cost of living, and public finance, for all the countries of the world. Most of the data reflect the impact of wartime conditions. Many explanatory paragraphs and maps are added. The text and the indexes are in both English and French.

*The Eucharist, The Mystery of Holy Thursday.* By François

Mauriac. Longmans, $1.50. A series of devotional reflections, which often become veiled theological arguments, by a highly regarded French Roman Catholic writer. The argumentative portions are blurred with what most Protestant and non-Roman Catholic readers will consider a fog of pious words, to which an excellent literary style contributes a certain charm and the genuinely devout spirit disarms criticism, as it is doubtless intended to do.

*Scenes from the Psalms.* By H. A. Brandt. Brethren Pub. House, Elgin, Ill., 75 cents. Psalms and scenery furnished the inspiration for this beautiful little book of religious meditations. Photographs of American scenes, mostly in the west, are matched with passages from the Psalms. The effect is not one of incongruity but of the timelessness and universality of the truths illustrated.

*The Ten Commandments in a Changing World.* By Isaac Klein. Bloch Pub. Co., $1.75. The foreword by Dr. Finkelstein, president of the Jewish Theological Seminary, will doubtless sufficiently commend this book to Jews. This reviewer would like to commend it also to Christians. It embodies such sound moral judgment, such fine religious feeling and such good practical common sense that, even where it deals with such specifically Jewish topics as the Sabbath, Christians can read it greatly to their edification and instruction. The author, rabbi of a synagogue in Springfield, Mass., is now an army chaplain—and one can feel confident that he is a good one.

*A Handbook for the Wartime Campus.* By J. Benjamin Schmoker. Association Press, $1.00. This "program manual for religious workers with students in uniform" is published for the national student committee of the Y.M.C.A. with the endorsement of the war emergency council on student Christian work. The principal author, who does not even claim authorship on the title-page, acknowledges the assistance of many colleagues. He and they are evidently experts.

*Mental Hygiene, The Psychology of Personal Adjustment.* By D. B. Klein. Henry Holt & Co., $2.80. This is a comprehensive textbook for serious students of the subject. The author, who is professor of psychology in the University of Texas, divides his treatise into two main parts: the nature and prevention of mental disease, and the promotion of full mental health in persons who are classed, in a general way, as normal or are at least not beyond the boundaries of sanity. The relevance of religion to mental health is recognized and sympathetically stated but not extensively developed. It is however, interesting to note that the last five pages of the book are devoted to a discussion of "religious education and mental health."

# *CORRESPONDENCE*

## For Lay Support

EDITOR THE CHRISTIAN CENTURY:

SIR: Your excellent editorial, "Church Unity—Possible and Imperative," encourages the submission of a supplementary proposition. You suggest "nothing less than the reconstruction of non-Roman Christendom." Why just "non-Roman"?

The Roman Catholic Church in the United States is caught today in a difficult position. As Gerald Heard writes in *A Preface to Prayer:* "Now, however, anyone, especially anyone of public influence, joining the Roman Catholic Church is joining an actively embarrassed, diplomatically involved body. The Roman Church is a world power with its capital in a totalitarian country. Loyalty to it and to its exigencies can and will involve a member in disloyalty to causes he considers more just than those which the church, owing to its centralized, compromised position, is compelled to support."

At the same time the non-Roman church is feeling acutely its loss of those spiritual riches—especially of the prayer life—from which it separated itself at the Reformation. So, instead of projecting a non-Roman patchwork of denominations, why not seek to lose our barriers in an evangelical catholicism such as Friedrich Heiler's *Prayer* suggests, a circle big enough to take in all of us? If such a vision could be held up for us by some department of the Federal Council, illumined by their studies in common worship, it might arouse the "intelligent, insistent, clamant lay backing" for which Dr. Coffin pleaded.

New York, N. Y. ELOISE HOLLETT DAVISON.

## Peacetime Conscription

EDITOR THE CHRISTIAN CENTURY:

SIR: While leaders of churches, educational groups and labor organizations sleep, the war and navy departments are diligently working on Congress to obtain passage of the bill introduced by Congressman A. J. May, of Kentucky, to provide a year of compulsory military training for all young men at the age of 17 or on graduation from high school, whichever first occurs.

Mr. May himself has admitted that calm and deliberate postwar consideration would make passage of such a bill impossible. Therefore they strive to secure its passage in a time when the American people are not only preoccupied with the war but also subject to high emotional intensities.

The war has forced the United States to adopt certain fascist techniques in its struggle against totalitarianism, as everyone admits, but the constant hope of Americans is that peace will bring a return to our American ideals. Universal peacetime conscription would be the antithesis of these ideals.

Furthermore, if our great country keeps military conscription, other nations will follow. Even if we completely disarm our present enemies, if we adopt peacetime conscription every move of ours will be matched by Russia and Asia and within the next generation we will find ourselves at war with enemies we ourselves have created. Instead, we must work for eventual disarmament and abolition of conscription on the part of all nations cooperating together in an international federation. All arguments to the contrary, here lies our only hope for collective security and peace.

Asheville, N. C. MR. and MRS. CARL D. BENNETT.

## Christian Fascists

EDITOR THE CHRISTIAN CENTURY:

SIR: Harry F. Ward's significant article, "Fascist Trends in American Churches," should disturb terribly every Christian. It contains stern truth. Many idealistic people who love Jesus Christ as Lord and Savior and who are devout students of the Bible, are supporting the socio-political forces which, if victorious, mean American totalitarianism. Villains may concoct fascism but high-minded citizens enthrone fascism. Hitler and his henchmen gained power because pious German Christians were among their staunchest followers.

Christians will pledge their allegiance to a pagan dictator only when three conditions prevail: (1) Socio-political confusion; (2) fear arising from economic insecurity; (3) assurance by the dictator that he can abolish confusion and fear without infringing upon the spiritual life of the churches.

1. Great political confusion reigns today in America. This is dramatically illustrated by our failure to develop modern political movements which represent clear-cut, alternative principles. We cannot see the need for new political approaches for many reasons. Chief among them are: (a) the fact that our nation got along so well in the past with our vague parties; (b) the tremendously effective propaganda of organized wealth. This propaganda insists it is dangerously un-American to talk realistically about politico-economic techniques based upon any philosophy more recent than our traditional "rugged individualism," although our monopolists themselves long ago relegated laissez faire economics to the horse and buggy days. We cannot, therefore, give serious

attention to the economic merits of Swedish and Russian public corporations (in spite of the achievements here of TVA), to British mixed public-private ownership as methods for providing full post-war employment, not because the merits of these systems have been proved or disproved but solely because any such discussion is itself pronounced "un-American."

2. Fear, arising from economic insecurity, is blocking the rational judgment of Americans, thus encouraging fascism. Monopolists fear government and labor; small business fears monopolies and government; whites fear Negroes and Jews; Jews and Negroes fear whites; farmers fear labor; labor fears postwar readjustments, and so on.

If confusion and fear grow unchecked, an Americanized fascism is inevitable, awaiting only the Strong Man. In America, this Strong Man will appear as a friend, not as an enemy, to the churches, asking only that they entrust political and economic questions to his benevolent leadership.

Once Christian citizens have allowed the soil of fascism to be prepared, even heroic instances of martyrdom are powerless to arrest its onsweep. Niemöller timed his opposition too late to cheek Hitler. Christianity, as a social factor, is not a cure for social catastrophe; it is only a vaccine to prevent catastrophe.

Cambridge, Mass. PRENTISS L. PEMBERTON.

## Thinks Peru Should Give Catholics a Monopoly by Law

EDITOR THE CHRISTIAN CENTURY:

SIR: In reading the April 5 issue of The Christian Century, my attention was directed to the editorial entitled "Ominous Peru," in which you attempt to draw certain conclusions from the statement of the Peru bishops on Protestant activities there. I fail to follow your conclusions that the statement contains anything of an ominous nature. In fact, it appears very frank and straightforward to me and is an encouraging sign that the church is prepared to meet the onslaught and protect her children.

When Protestantism decided to invade South America did they expect the church to greet them with open arms and assist them in the work of destruction? Should the bishops merely stand aside and let their flocks be drawn from the faith of their forefathers into a welter of conflicting beliefs and contradictory doctrines that they believe are rank error?

If the exact conditions were reversed and foreign missionaries from South America had invaded the United States to slander the Protestant church and proselytize Protestants, I am sure your church authorities would take the necessary means to protect themselves and like the Peru bishops say that they are sorry religious freedom was ever granted.

Fort Wayne, Ind. KENNETH W. SCHILLING.

## Presbyterian Lethargy

EDITOR THE CHRISTIAN CENTURY:

SIR: Hudnut hit the nail squarely on the head in his fearless article, "What Is Disturbing the Presbyterians"? His analysis of the denomination, so pertinent and vital and clear and sharp at every point, ought to quicken most of us to a realization that at least a large number of our churches are sleeping on the job. Perhaps the primary task of the Presbyterian Church today is to awaken people from their lethargy and give them some concrete plan actually to live the Christian life. In this we are failing miserably at the present time for the most part.

Of course, one reason for this lack of Christian vitality is that many feel we are already doing a good job. We measure ourselves against standards so low that we ought to be ashamed, rather than against what we could be and what we could become if every Presbyterian, lay and ministerial alike, would set his eyes on the Kingdom of God instead of on himself or contemporary society. For instance, I know one average Presbyterian church that this year is congratulating itself that it raised for benevolences an amount comparable to the General Assembly's quota for the individual giving of each member. Breaking these figures down, I find that this church is now contributing the magnificent and world-shaking sum of about 1⅓ cents per member per day to the work of the four boards of our church! If this is the standard of our denomination it is no wonder we are losing out all along the line.

First Presbyterian Church, JAMES G. SAINT, JR.
Onarga, Ill.

## No Cold Sweats!

EDITOR THE CHRISTIAN CENTURY:

SIR: Division is no new thing to Presbyterians. The reason is that the Westminster Confession has never been palatable to more than a minority, from the very start in Scotland. The constitutional party, outvoted in all the presbyteries and General Assemblies, naturally feels itself to be the true Presbyterian group. What usually happens is that the constitutional party makes a bid for power, arguing on the basis of the honesty required by the confession. For its pains, the minority group is disciplined or even excommunicated. This is exactly what happened in 1936 when the militant constitutionalists were thrown out. Their attempt to "purge" the mission boards had been a failure. Their substitute attempt to set up a rival board met with discipline. The end is not yet. It can happen again and again, as long as the Presbyterian constitution is what it is, a Calvinistic document.

If a serious attempt were made by Presbyterians to delegate to the Federal Council the powers suggested by Mr. Hudnut, a further schism would be inevitable, simply because it would be an unconstitutional action. Imagine letting the foremost guardian of the social gospel administer all foreign missions! Imagine letting the Federal Council prepare all Christian education materials, and paying them to do it! Worst of all, perhaps, would be the erection of a pension colossus, which would indeed keep the old fellows in line. I doubt if the Presbyterian Church of the U. S. A. has ever given more than $15,000 in a single year to the Federal Council, which is simply a gesture. To give a larger fund would have repercussions throughout the church. The church is neither cold nor hot. It might waken in a cold sweat if the constitution were to be altered to accord with Mr. Hudnut's suggestions.

Baltimore, Md. EDWARDS E. ELLIOTT.

## Fervent Prayer

EDITOR THE CHRISTIAN CENTURY:

SIR: As a Methodist minister quite unsatisfied with Dr. Hartman's article on "What Is Disturbing the Methodists?" may I say that the very able article by Dr. Hudnut on "What Is Disturbing the Presbyterians?" strikes a responsive cord in our disturbed hearts. With very few adjustments in denominational situations his article could carry the word Methodist as well as Presbyterian. Indeed the fervent prayer of some of us is that our General Conference now in session will be much more concerned with the issues he raised than with those Dr. Hartman raised.

Grace Methodist Church, W. W. DELAPLAIN.
Aberdeen, Md.

## God Has Many Churches

EDITOR THE CHRISTIAN CENTURY:

SIR: For the sake of the record, members of what is probably the oldest group of churches using the name "Church of God" do not belong with the modern cults discussed by Dr. Charles S. Braden in his recent series of articles. The General Eldership of the Churches of God in North America, with headquarters at Harrisburg, Pa., will soon celebrate its centennial as an organized body on a nation-wide basis. Individual churches have carried the name, Church of God, since 1825. Members of these Churches of God would heartily concur with the protest raised by a representative of their quite grown-up offspring, the Church of God with headquarters at Anderson, Ind. Like that body, we are affiliated with the International Council of Religious Education. Like them, we have no sympathy with the "tongues movement." Like them, we recognize all Christians as members of one body in Christ. To us the name—believe it or not—represents not a denominational label but the dropping of denominational labels.

Harrisburg, Pa. F. D. RAYLE.

# NEWS *of the* CHRISTIAN WORLD

## Dun Made Bishop Of Washington

**Archbishop of York and Churchmen of Many Lands Assist at Consecration of Episcopal Educator of Clergy**

*(Correspondence from Washington, D. C.)*

WASHINGTON, D. C., April 25.—Amid traditional pomp and ceremony, Angus Dun was consecrated the fourth Episcopal bishop of Washington on April 19 in the National Cathedral of SS. Peter and Paul on Mount St. Alban. The magnificent cathedral, though unfinished, lived up to its hope to be a "House of Prayer for All People" as more than 2,500 worshipers of diverse races, creeds, nationalities and stations in life sat together to witness the impressive ceremony. The long ecclesiastical procession included between 500 and 600 clergy, lay representatives, members of the armed services and delegates from many organizations. Among the marchers were the Primate of Iceland, the Archbishop of York, the Bishop of the Holy Catholic Apostolic Church, two Jewish rabbis, the Serbian Orthodox Bishop of the United States, and three bishops representing the Polish National Church in America.

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**Ten Bishops Join In Consecration**

Thirty-four bishops were in attendance at the ceremony. The service of consecration was conducted by Henry St. George Tucker, presiding bishop of the Protestant Episcopal Church. Joining in the ancient rite of laying on of hands were the Archbishop of York and Bishops Andrew Y. Y. Tsu of China, Noble C. Powell of Maryland, H. W. Hobson of Southern Ohio, M. E. Peabody of Central New York, W. A. Lawrence of Western Massachusetts, C. K. Gilbert of New York, William Scarlett of Missouri, and Henry K. Sherrill of Eastern Massachusetts. Bishop Sherrill also preached the consecration sermon. Among the notables in the audience were Lord and Lady Halifax, Mrs. Woodrow Wilson, Secretary of Labor Frances Perkins, and Associate Justices Reed, Roberts, Jackson, Frankfurter and Douglas of the Supreme Court. Dr. Dun was until recently dean of the Episcopal Theological School in Cambridge, Mass. He succeeds the late James Edward Freeman in the bishopric.

* * *

**Protestantism Is Dying, Anderson Declares**

Howard Stone Anderson, minister of the First Congregational Church here, read a paper before a Methodist ministers' institute last week which has given rise to an unusual amount of comment. Discussing "Protestantism Dying of Its Own Genius," Dr. Anderson said that individualism was resulting in egoistic ministers, denominational divisions, racial distinctions, and an unholy alliance between capital and the church which makes the church little better than a "streetwalking, kept and wanton institution." Many clergymen, he declared, were little more than "personality boys," and multitudes had become affiliated with Protestant churches not because of any deep convictions but because they had been fascinated by popular personalities. A number of Washington clergymen were asked by the press for comments. Some refused to comply and others seemed to wince under the criticism. Several of them however felt that few things could demonstrate more eloquently the vitality of Protestantism than its ability to criticize itself.

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**And So Forth**

Methodist Bishop Edwin Holt Hughes contracted pneumonia while filling a speaking engagement in Altoona, Pa., recently, and has been confined to the hospital there ever since. The latest reports indicate that he is making progress toward recovery.

J. Maurice Trimmer, pastor of the First Baptist Church of Macon, Ga., has been speaking in Washington this week at a series of youth meetings sponsored by the Baptist young people of the city.

Much indignation has been expressed in Washington over the reports of Senator Bilbo's recent address in Mississippi. A mass meeting held at one of the Negro churches here demanded his resignation as chairman of the District Senate committee.

EDWARD H. PRUDEN.

**Canadians Confer on Church Unity**

Representatives of the Church of England in Canada and the United Church of Canada have recently held a series of "conversations on unity," according to an announcement made jointly by Archbishop D. T. Owen of the Anglican Church and the Rt. Rev. J. R. P. Sclater, moderator of the General Council of the United Church of Canada. The conversations began after the General Synod of the Church of England issued a general invitation last fall to the Christian communions of Canada to consider "a reunited Christendom." The conversations are only in their beginning stage. They will be reported upon at the September meeting of the General Council of the United Church.

**Clergyman Edits The 'Nation'**

J. King Gordon, formerly a member of the staff of United College, Montreal, has recently been appointed managing editor of the *Nation*, weekly magazine of New York. Mr. Gordon is the son of Charles W. Gordon, the clergyman-novelist who wrote *The Sky Pilot* and other books under the pseudonym of Ralph Connor. The son, who is a clergyman of the United Church of Canada, left Canada as a consequence of a controversy a few years ago.

**Petrie Moves from Unitarians To Congregationalists**

John Clarence Petrie, minister of the First Unitarian Church, Houston, has been elected by the Texas conference of Congregational Christian Churches a full member of the Congregational ministry.

## Ask Race Ban in Methodist Church

**General Conference Meets in Kansas City on Centenary Anniversary of Separation over Slavery**

*(By Harold E. Fey)*

KANSAS CITY, May 1.—Meeting in General Conference here exactly 100 years after it divided in New York over the slavery issue, the reunited Methodist Church is still dogged by the question of color. This is not the only and perhaps it is not even the most important issue before this conference. But the first three days of the meeting end with the race question the most persistent and intrusive on its long agenda. Churning through various committees are many resolutions which indicate that the Methodist Church is far from complacent over its handling of this matter. Some call for outright abolition of the segregated "Central Jurisdiction" which includes the Negro members of this largest of Protestant denominations. Others ask the government to enforce racial equality in the postwar treaties. A circumstance which disturbs many delegates is the fact that the Negro members of the General Conference are segregated in their housing and eating accommodations, although they are equal on the floor of the conference.

So tense, in fact, did the feeling over racial arrangements become that the delegates from the Central jurisdiction (the Negro group) finally held a meeting yesterday and determined to make a formal protest. Dr. Matthew S. Davage, one of the secretaries of the Board of Education, was chosen to present this to the General Conference. But at the morning session today Bishop G. Bromley Oxnam on behalf of all the bishops took the floor before Dr. Davage obtained it to make an official apology to the Negro delegates for the discrimination practiced against them here, including those affecting eating arrangements in the auditorium restaurant. He promised that there would be improvements. Accordingly, Dr. Davage withheld his protest and thanked the bishops.

*Episcopal Address Mentions Race*

The Council of Bishops opened the formal deliberations of the conference with a 25,000 word episcopal address delivered by Bishop Arthur J. Moore of Atlanta. The bishops took about 2,000 words to describe how nearly universal is the problem of race and how it got that way. They commented on the biological, theological, sociological and political aspects of the problem. They noted that "the progress of the church in this area has been slow" and observed that "the final establishment of the Kingdom of God will not come in some sudden and dramatic fashion." They reported, with cautious approval, that "slowly but surely we are moving toward the dawning of a better day," the evidence seeming

to rest upon the efforts being made by Christians acting outside the church to get justice, education, employment and "the full enjoyment of the privileges of citizenship" for Negroes. But they had nothing to say on the Methodist Church's Central Jurisdiction, or of its relation to the status of Negro Methodists in the armed forces. It is reporting the fact to say that nobody was surprised.

*Protest Draft of Pre-Theologicals*

Daniel L. Marsh, president of Boston University, got the consent of the presiding officer, Bishop Francis J. McConnell, and of the conference on Saturday to make the draft of Protestant pre-theological students a special order of the day. He proposed and the conference adopted a resolution of protest to the war department in Washington concerning the recent cancellation of deferments of such students. The resolution asked that the same privileges be given to Protestants that are given to Roman catholic pre-theological and junior theological students. It was passed without dissenting vote. The vote was one of several incidents of this meeting which indicated awareness that the Methodist Church has a major responsibility to the remainder of Protestantism.

*War Still an Issue*

For the northern part of the Methodist Church, this is the first General Conference that has met in wartime since the Civil War. (They then pledged their support to the Union and received from President Lincoln a reply which all Methodists were once expected to memorize.) A substantial portion of the more than 500 memorials and proposals which have been made for action at the conference deal with the relation between the church and war. A good share of these have been committed to the large committee on the state of the church, whose chairman is the liberal Ernest Fremont Tittle of Evanston. As this is written, it seems probable that this committee will bring in majority and minority reports. These will then struggle for supremacy on the floor of the conference.

A dinner is to be given during the conference to Bishop Francis J. McConnell, who has reached the age of retirement. He was seen in the great auditorium this morning a half-hour before the session began, sitting alone. He presided over the morning session with typical dispatch without mentioning that this would be the last in which he would be in the chair. The other bishops who retire on account of age are John C. Broomfield, U. V. W. Darlington, Robert E. Jones and Ernest R. Richardson. Hoyt M. Dobbs is also retiring, on account of ill health.

*President Chiang Sends Message*

Methodism's most eminent living son, Generalissimo Chiang Kai-shek of China, cabled a message which was read to the conference by Bishop Chen of Chungking. He said: "With utmost sincerity, I, Chung-Cheng [his personal name], bring you my greetings and congratulations praying that the conference may be crowned with great success, that all the members of the conferences will, with the spirit of forbearance and fortitude, unite in the common effort of securing the happiness and blessings of all mankind and that His righteousness may prevail."

# New Zealand Sees Oxford Influence

**Form National Council of Churches and Launch a Country-Wide Campaign for a Christian Social Order**

*(Correspondence from New Zealand)*

TIMARU, March 24.—Of the total population of this British dominion, 86 per cent belong to four churches: Church of England, 40; Presbyterian, 25; Roman Catholic, 13; Methodist, 8. As a result of the ecumenical movement and owing largely to the efforts of the New Zealand delegates to the Oxford and Edinburgh conferences of 1937, a National Council of Churches was formed in 1941. The council is made up of six Anglicans, four Presbyterians, three Methodists, two representatives each of the Baptists, the Associated Churches of Christ and the Congregationalists, and one representative each of the Society of Friends and the Salvation Army. The first chairman was Campbell West-Watson, the Anglican primate. After holding office for two years, he was succeeded in 1935 by J. Lawson Robinson, an ex-moderator of the Presbyterian Church. The council is affiliated with the World Council of Churches. It sent Alwyn K. Warren, dean of Christchurch Cathedral, to the Princeton conference last year.

* * *

**Launch Campaign for Christian Order**

In the first year of its existence the infant council decided to make a nation-wide appeal for Christian standards in community life. A "Campaign for Christian Order" was launched under the direction of a strong committee with headquarters in Wellington, the capital city. All the churches represented in the national council participated in the campaign which was conducted along lines somewhat similar to those of the Religion and Life movement in Britain. Simultaneous preaching on agreed topics in pulpits throughout the dominion, radio addresses on a national hookup, mass meetings, study groups, Christian order booklets, Christian order weeks in various towns, and the issue of a manifesto just prior to the parliamentary elections all helped to bring forcibly before the nation the claims of Christian faith and loyalty. The fact that the churches were speaking with one voice impressed the community. This first intensive phase of the movement is now ended but the work is being carried on under the direction of the national council. A major objective is the holding of a national conference on Christian order toward the end of this year.

* * *

**Methodists Delay Church Union**

In 1939 the Methodist Church of New Zealand formally invited the Presbyterian and Congregational churches to enter into conversations with a view to discussing whether it was possible to achieve union among the three churches. The invitations were cordially accepted and committees on union were appointed by the supreme courts of the respective churches. In 1941 a proposed basis of union, drawn up by the three committees working together, was presented to these courts, given general approval and sent down to the lesser courts for discussion and expression of opinion. The result was a surprisingly large measure of approval from the Presbyterian and Congregational churches but considerable criticism from the Methodists. There was evident, however, in all the churches a widespread desire for union, and the committees were instructed to continue their efforts to secure a satisfactory basis. Prospects for their success are reasonably bright although many difficulties have yet to be overcome. Attempts to achieve union of these three churches were made in the early twenties, and again in the early thirties, but both failed.

* * *

**Labor Returned To Power**

Parliamentary elections were held in September of last year and the Labor party was returned to power with a slightly reduced majority. This party assumed office in 1935 and has twice since been returned. During its first term it introduced a national social security scheme which anticipated all the main provisions of the now famous Beveridge plan. The government is pledged to a program of moderate socialism and has been as active in the war effort as any government in the British commonwealth. One of the most striking features about the elections was the decisive defeat of a new leftist party calling itself Democratic Soldier-Labor. Not one of its candidates was returned.

* * *

**Approve Canberra Pact With Australia**

The newly elected government has recently been represented by the prime minister, Peter Fraser, and other cabinet ministers at a conference with representatives of the Australian government. The result of this conference has been the Canberra pact, which pledges the two dominions to act together in matters affecting their interests in the Pacific, and lays down certain policies upon which they are agreed. Not the least significant of these policies is the demand for international control of airways after the war. There has been little criticism of the pact in New Zealand, and it seems to have won general approval.

* * *

**Link Rationing to Food for Starving**

Regulations for the rationing of meat were introduced this month. The ration is a fairly generous one. Each person is allowed to purchase per week meat to the value of 1*s.* 9*d.* This amounts to little over 2 lbs. in weight. The Anglican archbishop broadcast an appeal to citizens to make the small sacrifice gladly and to be prepared when the war is over to share their abundance with the starving millions of Europe and Asia.

* * *

**Propose to Elect Women As Ruling Elders**

The General Assembly of the Presbyterian Church of New Zealand, at its meeting in Dunedin last November, received a proposal that women be eligible for election as ruling elders. The proposal was sent down to presbyteries and sessions for consideration and report.

MALCOLM W. WILSON.

# O'Connell Friend Of All Christians

**Boston Cardinal Encouraged his Clergy to Fraternize—Christian Scientists Advertise the Power of Prayer**

*(Correspondence from Boston)*

BOSTON, April 24.—The death of Cardinal O'Connell from bronchial pneumonia on April 22 removed from the Roman Catholic archdiocese of Boston a church leader who had many friends as well as many critics among the non-Catholics of New England. The cardinal was 85. To the end he kept in close touch with his parish priests. Although loyal to traditional church doctrines he was of real help in aiding non-Catholics to understand the Roman Church. He permitted priests to speak at Protestant forums, enabling Father Michael Ahearn to do notable work in this connection. The cardinal himself was a forthright preacher, going straight to the heart of moral and social issues. In support of the attempt to get food to the children of southern France he spoke his mind in terms that aroused a widespread difference of opinion. "I thought it needed saying, so I said it," he commented afterwards. Until very recently he could be seen, a towering, dignified figure in clerical black, walking along Commonwealth avenue on good afternoons.

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**Science Mother Church Advertises Prayer**

The Mother Church of Christian Science in Boston is sponsoring some bold advertising in the secular press. Never inclined to keep the light of Mary Baker Eddy under a bushel, the church has outdone itself in an ad in the *Boston Herald:* "Prayer that brings results. In North Africa, in Europe, in the southwest Pacific, the world has been witnessing stirring examples of answered prayer. Food, water, safety, greater effectiveness, and healing of sickness and wounds, have been acutely needed, and have come through prayer. Even skeptics, seeing the results, have been convinced." The first chapter of *Science and Health* is then cited as the place where the unfailing method of prayer is explained. It is such confident expectation in prayer that still crowds the Mother Church every Wednesday evening with people ready to testify to the healing results of Christian Science.

* * *

**Organize to Track Down Anti-Semites**

Anti-Semitism is still *a bête noire* of unknown size and strength in New England but that the ugly thing exists no one can deny. Rabbis list dates and places where Jewish children are abused, and give their names. Printed leaflets defaming the Jews appear surreptitiously and no one is able to track down the printing press. Donald G. Lothrop, minister of the Community Church, heads a group of 300 clergymen who are determined to use the law and public opinion to conquer this tragic enemy of concord. The police tend to minimize the extent of anti-Semitism and seem eager to wash their hands of the whole mess. Conservative Boston would like to avoid the


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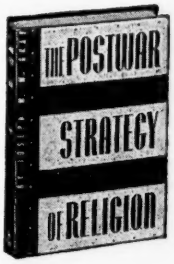


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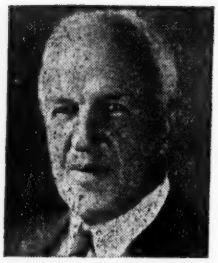
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# NORTHFIELD
## General Conference

*Founded in 1880 by D. L. Moody*

## August 5 to 14

### SPEAKERS

**Adam Wilson Burnet**
*St. Cuthbert's Church, Edinburgh, Scotland*

**Reinhold Niebuhr**
*Professor of Applied Christianity, Union Theological Seminary*

**Amos N. Wilder**
*Professor of New Testament Interpretation, Chicago Theological Seminary*

**John C. Schroeder**
*Professor of Homiletics and Pastoral Theology, Yale University*

**Paul D. Moody**
*Associate minister, First Presbyterian Church, New York City*

**William E. Park**
*President of the Northfield Schools, and Chairman of the General Conference*

**Harris E. Kirk**
*Franklin Street Church, Baltimore, Maryland*

**Paul Scherer**
*The Evangelical Lutheran Church of the Holy Trinity, New York City*

A cordial invitation is extended to those responsible for the leadership of Christian institutions to attend the sixty-fifth Northfield General Conference which will be held this summer on the Northfield Seminary campus. Because of the limited accommodations, early reservations are suggested.

## Northfield General Conference
**East Northfield, Massachusetts**


issue, but a cancer can hardly be avoided. The rather distinct community character of three major Boston groups—old Yankee stock, Irish Catholic and Jewish—does not help the solution of the problem. Now however the three groups have worked out a common procedure in Hyde Park. They have a hard-working committee tracking down rumors and facts.

* * *

### Atkins Completes Pageant Of Congregationalism

Gaius Glenn Atkins, whose fine *Fellowship of Prayer* was so widely used in all Protestant denominations during Lent, lives a life of reverie and work in his beloved hills at Marshfield. The churches of America owe much to the devotional and critical literature he produces there. His latest opus takes the form of drama. It is a full-length pageant of the history of the Congregational Church in America. His careful account has been dramatized by Mrs. Earl Douglas and is to be presented with full costume and stage effects in the New England Mutual Hall on April 24. The Boston Congregational club, now enjoying an exciting 75th anniversary year under the presidency of Clearence Beasley, sponsors the production.

* * *

### Ministers Serve as Hospital Orderlies

The interpenetration of ideas and methods between hospital and church, which was so well begun by Dr. Richard Cabot at the Massachusettes General hospital, continues to prove itself a fruitful enterprise. The hospital's School for Pastoral Care begins its next session on May 22 and runs for six weeks. No hospital in America has done more to help the minister understand his responsibility for the care of the sick. It was here that Dr. Cabot and Russell Dicks worked out their theses for that wise book, *The Art of Ministering to the Sick*. Now Rollin J. Fairbanks, chaplain for the hospital, carries on the tradition with the help of doctors and staff. For the first two weeks of the course the ministers do volunteer orderly duty. Says Mr. Fairbanks: "The experience enables the clergyman to know hospital routine, to become acquainted with patients largely on a basis of service, to develop emotional control when confronted with unpleasant situations, and finally to acquire the humility which only menial tasks can give."

* * *

### Churches Recruit Volunteer Hospital Aids

Others than clergymen are gaining humility by doing these menial tasks. Not only women but men volunteers are working evenings in the Massachusetts General hospital as orderlies, after careful preliminary training. Here are factory managers, lawyers, salesmen, teachers working on the short-handed wards for no compensation except the joy of a needed job well done. The churches are deeply interested in this voluntary hospital service and go out of their way to recruit candidates for the hospitals to train and put to work.

CARL HEATH KOPF.

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### Sociologist Says War Marriages Will Fail

Seven out of every ten war marriages are "headed for trouble," and are a "tremendous risk," according to Prof. Eduard C. Lindeman of New York University.

# Mexico Fears a Clerical Coup

**Attempt on President's Life Assigned to Clerical-Fascist Group Similar to that Controlling Argentina**

*(Special Correspondence from Mexico)*

MEXICO, D.F., April 20.—Your newspapers recently reported that our president, Manuel Avila Camacho, had a narrow escape from assassination. As he entered the National Palace, Antonio de la Lama, an officer who had been one of his protégés, fired a pistol at his chest from a yard's distance. But the bullet only pierced General Camacho's coat. The president himself disarmed his assailant and after briefly questioning him in private turned him over to the military police, who sent him to a barracks under custody. When he made a daring attempt to escape a guard shot him in the back, it was reported. Two days later he died.

Who was this man? Lieutenant de la Lama, 31, a native of Puebla, was reared a strict Catholic. He studied in Catholic schools—one of them Isleta College at San Antonio, Tex.—before he entered the military college at Mexico City. He was known to be a religious fanatic who never lost an opportunity to make a heated display of his attachment to the church, sometimes in defiance of the laws and army regulations. Little is known of what he said in response to the president's questioning. This much was overheard: "This is a country with no liberty. One cannot even attend church in uniform."

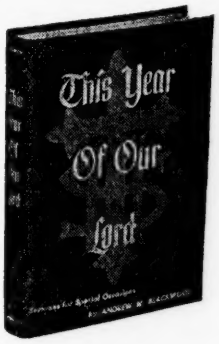
*Claim Clerical Fascism Seeks Rule*

Lieutenant de la Lama's death by no means closed the case. Shortly after the attempt on the president's life Vicente Lombardo Toledano, the labor leader, made a public speech denouncing what he described as a scheme to overthrow the government and establish a clerical-military pro-fascist regime after the present Argentinian model. The murder of General Camacho, he said, was to be only a first step. He demanded that the authorities open a prosecution. In support of his charge he exhibited a number of photographs. These were later published in some of the newspapers and posters carrying them were pasted on walls all over the city.

The photographs show De la Lama participating in religious ceremonies in the company of priests, a general and a number of officers and soldiers. In one of them attendants are giving the nazi and Falange salute. In another Father O'Brien, a chaplain in the U.S. army, is holding a flag. These snapshots were taken at the secret headquarters of the "Friends of the Soldier," a society of which De la Lama was a very active member.

*Societies Infiltrate Army*

Further investigation discovered that the Friends of the Soldier have for seven years been gnawing their way into the armed forces of the nation under the pretext of "social and cultural work." The organization had succeeded in securing official

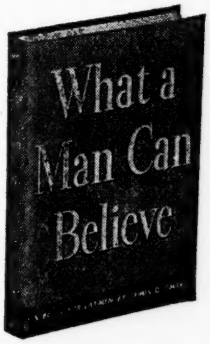

**THIS YEAR OF OUR LORD**

***Sermons for Special Occasions***

**by Andrew W. Blackwood**

The author's own words best describe this exceptional book: "Every parish ought to have days that glow on the calendar of life. . . . The best of them should come from the Church year." . . . The minister "should likewise sense the need of sermons about the human side of our religion. . . . In view of the current needs and hopes, the treatment concerns today, as well as tomorrow." **$2.00**

**A Pulpit Book Club Selection**




**WHAT A MAN CAN BELIEVE**

**by James D. Smart**

"This book for laymen, written by a young clergyman, is equally timely for preachers both young and older. It helps to clear the confusion that exists in the minds of many Christians."—*Daniel A. Poling* **$2.00**

**THE SIGNIFICANCE OF THE CROSS**

**by F. W. Dillistone**

"An illuminating treatment of the doctrine of the Atonement in terms that are fruitful for present-day preaching. . . . A difficult subject, often discussed only in abstractions, becomes something of very concrete and very contemporary interest."—*Religious Book Club Bulletin*

**April Religious Book Club Selection**

**$2.50**

**THE MANNER OF PRAYER**

**by William D. Chamberlain**

"Because the questions of many earnest Christians have convinced him of the need for setting forth in simple language the basic principles of Christian prayer, Dr. Chamberlain has written this book to help those who feel that they should pray, but do not know how."—*Frank H. Caldwell*

**$1.50**

**AND GOD WAS THERE**

**by Chaplain Eben. Cobb Brink**

A chaplain tells the actual religious experiences of his men as they found God in the midst of danger and loneliness on the battlefield and in the outposts of desert civilization. This is a book for every family in America who has dear ones in active service—a book of reassurance and a rekindling of faith in their safety.

**$1.00**

**THE BROTHER**

***A Novel of James, Brother of Christ***

**by Dorothy Clarke Wilson**

The story of Christ has been told and retold, but never in such an unusual way as in THE BROTHER. Here is a new understanding of Jesus, through the eyes of his brother James. A deeply moving story—tender and reverent, yet powerful and dramatic.

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recognition and even the acceptance by Mrs. Avila Camacho of an honorary chairmanship. It had enrolled a large membership of service men, including generals, throughout the country. The investigation disclosed also the existence of the "Marian Congregation of Military Men," led by a Jesuit, Father Soto. These societies were doing intensive religious work. To what extent they also engaged in direct political and subversive activities has not been made clear to the public. But already eight cadets of the military college have been dismissed, and two generals and several other officers have been arrested.

*Play Down Significance of Attempt*

The press has been strangely at one in describing De la Lama as a paranoiac and his attempt to assassinate the president as the senseless act of an insane nonentity. Thus the incident has been minimized and the whole affair blurred. There seems to be a deliberate effort to lead the public mind away from the thought that there was a real conspiracy. The Archbishop of Mexico hastened to condemn the attempted murder as "contrary to Catholic doctrine." One deputy said it was an act of an individual, not of a faction. Toledano himself did not dare to charge the church or the hierarchy with responsibility.

The case however closely resembles the assassination in 1927 of President-elect Obregón by another fanatic, Toral, to whose type De la Lama undoubtedly belonged. It is apparent that De la Lama tried to emulate Toral, who was practically canonized by Catholic extremists. De la Lama spoke of his "mission" to kill the president. He may not have been specifically commissioned by his society to do the killing, but he found strong incentive indeed in its activities, conversations and plans.

*Clerical Dictatorship Planned?*

Why should an attempt be made to assassinate President Camacho? Obregón was a fierce anti-clerical, but Camacho's attitude has been one of tolerance and even of leniency. He had declared himself a Catholic. Under his administration the Roman Catholic Church has been regaining influence and power. He has been trying to ease tensions and avoid conflicts. Why then this attack on his life? There seems to be a strong point in Toledano's contention that there is a plan afoot for a fascist uprising and a clerical-military dictatorship. General Camacho, the head of a liberal and moderate regime, stands in the way.

*Assassin a Member of Sinarquistas*

Another fact seems to point in the same significant direction. De la Lama was a member of the *Sinarquista* faction and a close friend of the former *Sinarquista* chief, Abascal, whose private secretary was a certain Herr von Trotter, a nazi. The weekly magazine *Tiempo* in its latest issue publishes the proceedings of a secret meeting of some 40 Synarchist leaders and many "soldiers" on April 14, which took important resolutions in the light of De la Lama's unsuccessful attempt on the president's life. According to *Tiempo* the speakers said: "We are impatient to go into action . . . . Why should we wait longer? We are fighting for a just cause and besides we are prepared." There were shouts of "Vengeance! Action!" and insults were hurled against the president and other members of the government.

Then, *Tiempo* goes on, a resolution was taken to inscribe in the list of Synarchist martyrs "our brother and fighting companion" Antonio de la Lama, who was "treacherously slain because he defended his rights as a Mexican and a Catholic, trying to kill the treasonable leader whom we *Sinarquistas* do not recognize as constitutional president of the republic, since he is at the service of the totalitarian powers [meaning Great Britain and the United States] which are now fighting against the nation that has been more friendly to Mexico [meaning Germany]." *Tiempo* states that the report of this meeting is already in the hands of the authorities.

*Ask Probe of U.S. Catholicism*

The whole incident illustrates the exact meaning of the reactionaries' claim to "complete religious freedom" and the nature and results of certain types of Roman Catholic revivalism in Latin America. It seems to justify the remark of a former undersecretary of war when he was asked to place Catholic chaplains in the army: "It would be very dangerous to allow the clergy to infiltrate in the army." The De la Lama affair shows how far that infiltration has already gone and supports the suspicion that there may actually be a plan to duplicate in Mexico the Argentinian coup. In the opinion of many Mexicans, an investigation of the extent to which certain influential Catholic quarters in the United States are helping to make such a coup possible might be timely and revealing.

G. Baez Camargo.

### Ask U. S. to Assure Religious Liberty

A delegation of Protestant leaders recently called upon Secretary of State Cordell Hull and presented him with a statement calling upon him to secure legal provisions for religious freedom in the postwar treaties. The delegation consisted of Samuel McCrea Cavert, general secretary of the Federal Council of Churches, Glenn P. Reed of the Foreign Missions Conference and O. Frederick Nolde of the International Council of Religious Education.

### Czech Protestant Leader Dies

The dean of the Hus faculty of theology in Prague, Frantisek Zilka, died recently at the age of 73. He translated the New Testament into modern Czech, wrote many books on theology and played an important part in the unification of Protestantism in Bohemia and Moravia.

### Bishop's Brother Killed In Middle East

Bishop Walter H. Gray, Episcopal suffragan bishop of Connecticut, has been notified of the death of his only brother, killed while serving with the U. S. air forces in the Middle East.

### Aurora Rector Elected Eau Claire Bishop

William Wallace Horstick, rector of Trinity Episcopal Church, Aurora, Ill., was elected bishop of Eau Claire at a convention of the Wisconsin diocese on April 18. Dr. Horstick's election came on the seventh ballot.

# Garbett Speaks On World Peace

**Archbishop of York Says Future Will Depend on 'Big Three'—Praises Religious Liberty in Russia**

*(Correspondence from New York)*

New York, April 29.—This was "Archbishop of York Week" in New York city. While attending meetings here of the National Council of the Episcopal Church, Cyril Forster Garbett spoke many times to great audiences of church people and to secular groups such as the English-Speaking Union. Concerning world peace, he declared that it will depend on the closest cooperation between the United States, Britain and Russia. He summed up the conditions for a permanent peace by insisting that every nation must have political freedom and a share in the earth's riches, that individuals must have political and economic freedom, and that the relations between nations must be based on justice, not violence. There must be progressive disarmament among the victor nations, he said. Yet he held to the British view that Britain must stay in India to obviate civil strife.

* * *

### Praises Religious Freedom In Russia

The visiting prelate declared that "it is quite impossible to exaggerate the horror of the crimes" committed by the nazis and the Japanese. The English-speaking nations, he said, must be ready to save from "starvation, destitution and pestilence" the millions of the occupied countries, and added that "the saving of civilization will depend largely" on this relief. He commented with deep sympathy on Russia and the new religious freedom there, which he himself witnessed on his recent visit to Stalin's country. He also spoke in no uncertain terms for closer unity and fellowship in the church universal.

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### Churches to be Opened On D Day

Various church bodies have urged that churches throughout the city be opened for prayer and meditation on "D" Day. The Protestant council has sent out a call to ministers to open their buildings so that the parents, wives and other relatives of men in the invasion forces may find quiet and solace for their distraught minds there.

* * *

### Many Groups Support Japanese Hostel

Although there is some objection to the project on the part of neighboring property owners, many church and secular agencies and a strong citizens' committee have come out in strong support of the hostel for Japanese-Americans which is to be opened in Brooklyn by the Church of the Brethren and the Baptist Home Missionary Society. The organizing meeting of the citizens' committee, of which Judge William F. Hogarty of the appellate division of the state supreme court, a prominent Catholic, is chairman, was attended by Harold S. Fistere of the War Relocation Authority.

George Rundquist of the Federal Council, and Dainski Kaitigawa, Episcopal clergyman formerly of Seattle. A disturbing element in the situation developed Thursday when it was reported that Mayor LaGuardia, along with other mayors, had been to Washington protesting further settlement of Japanese-Americans on the east coast.

* * *

### Urges Members To Merge

In a service at Ascension Episcopal Church, Manhattan, Donald B. Aldrich, the rector, who is now a chaplain in the navy, urged the union of the Protestant Episcopal and Presbyterian churches, "since we have no disagreement in the fundamentals of our faith." Speaking of the spirit of creative freedom Dr. Aldrich declared that it "bids us to cease to be spiritual isolationists (if there is such a thing) and become spiritual realists; to see what is going on in the world and to appreciate the nature of our neighbors, with whom we are one in fundamental doctrine, in devotional life and Christian practice."

* * *

### Protestant Leaders Urge World Government

Addressed to the President, Congress and the people of the United States, an appeal signed by 1,251 prominent clergymen and laymen from every state in the Union urged immediate steps be taken to form a world government. The statement, issued through the Federal Council's commission on a just and durable peace, says that, such an organization is needed now "to promote unity of political and diplomatic decision by the principal United Nations and consistency with such aspects of the moral law as have been proclaimed by the Atlantic Charter and other declarations of the United Nations . . . The international organization which is established should have not merely the task of seeking physical security, but responsibility to deal regularly with conditions which contain the seeds of future war."

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### And So Forth

Abel J. Gregg, national director of boys' work for the Y.M.C.A. and leader in youth guidance programs throughout the nation, died here on Wednesday in Roosevelt hospital after a long illness.

For the last two weeks the pupils of Greater New York public schools carried to school bundles of used clothing to share with children both at home and abroad. The campaign was part of a nation-wide crusade being conducted by the Save the Children Federation to secure 2,000,0000 pounds of clothing during 1944. Almost 300 public schools, with 351,000 pupils, participated.

According to a statement by Fred Atkins Moore, director of the committee, the urgent emergency relief needs of India, which have been causing deep concern to Christians of all faiths, will in future be met so far as possible by funds sent through the newly constituted Church Committee for Relief in Asia.

The Church of the Saviour (Unitarian), Brooklyn, of which John Howland Lathrop is pastor, recently celebrated the 100th anniversary of its beautiful church building. The services duplicated those of the original dedication and three hymns written for the consecration in 1844 were sung.

The Brooklyn-Nassau presbytery, of which Phillips P. Elliott is moderator, met at historic First Church, Hempstead, L. I., last Monday as part of the celebration of the 300th anniversary of the church's founding. Stalwart Scotch Presbyterians migrating to Long Island organized the church in 1644, and a glorious history has brought it down to the present day as one of the leading churches of the presbytery. The celebration also marked the 50th anniversary of the pastor, Frank M. Kerr. Moderator Henry Sloane Coffin preached the anniversary sermon, and addresses were made by William B. Pugh, stated clerk of the Presbyterian Church in the U.S.A., and Howard V. Yergin, executive of the state synod. Francis D. Wallace of St. Alban's Church was elected moderator for the ensuing year.

The Long Island conference of the United Lutheran Church, meeting in St. Mark's Church, Brooklyn, on Wednesday, heard Samuel Trexler, president of the New York synod, declare that "Lutherans especially are charged with a great share of the responsibility to supply the spiritual needs and to help rebuild the churches of Europe after the war."

Pearl S. Buck, president of the East and West Association, reports that Lin Yutang "has brought back from China the first 600 letters in answer to the many sent to China through the association from Americans. These letters testify to the deep, spontaneous sympathy there is between the peoples of our countries."

J. HENRY CARPENTER.


**SUMMER SESSION**

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Accelerated program in three-week units begins May 23.

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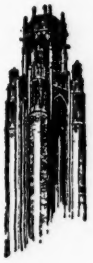

**KEEP ON LEARNING THIS SUMMER!**

Full information will be gladly sent you concerning the regular Summer Quarter, beginning June 19, or about the short Pastors' Institute (one or two weeks—July 23 to August 6). For information, drop a post card to

**The Chicago Theological Seminary**
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***1st term June 19 - July 21***
**2nd term July 24 - August 25**

Regular courses for academic credit will be offered this session for theological students preparing for the ministry and also for ministers who in these times feel need of special study and reflection.

All courses are by men outstanding in their particular field. For application blanks and other information write to—

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Two six week periods May 22-June 30 and July 3-August 11.
Students may complete full semester's work.
A student in an accredited theological school, upon recommendation of his seminary, may transfer the credits earned to the institution where he is regularly enrolled.

***Address Inquiries to:* EDWARD H. ROBERTS, Dean of Students**

# Shelton to Head Disciple School

### Kershner Retires as Dean of School of Theology at Butler—Disciples Raise Sum for War Services of Church

*(Correspondence from Indiana)*

INDIANAPOLIS, April 25.—Frederick D. Kershner, for 20 years dean of the school of religion at Butler University here, has retired from that post. He will continue to teach Christian doctrine. His successor will be O. L. Shelton, now minister of the Independence Boulevard Christian Church of Kansas City and a specialist in church administration. During the double decade of Dean Kershner's incumbency, the number of students in religion has multiplied several times, a beautiful new building has been erected to house the school and a large endowment fund accumulated. Dr. Kershner, who is the author of 14 books, was president of the International Convention of the Disciples in 1938.

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**Holiness Association Meets for 77th Year**

The Roberts Park Methodist Church, Indianapolis, has just been host to a five-day convention of the National Association for the Promotion of Holiness, Inc. This was the 77th annual convention of this interdenominational and international organization. Speakers at the recent sessions included Free Methodist Bishop L. R. Marston; Dean A. J. Huffman of Taylor University, Upland, Ind.; Claude A. Watson, the Prohibition party's candidate for president; and F. R. Eddy, president of the General Conference of the Wesleyan Methodist Church.

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**Morrison Advocates Teaching Of Religion in Schools**

Charles Clayton Morrison, editor of The Christian Century, was principal speaker at the ninth annual conference of the Indiana Council on Religion in Higher Education, held in Indianapolis on April 22. Attacking the taboo against religious instruction in our general education system, Dr. Morrison said that unless a way is found to incorporate such instruction in the public school curriculum there is "no hope for arresting the downward curve of our culture toward secularism, which is another name for atheism."

* * *

**Urges Collaboration of Clergy and Teachers**

Pointing out that every major social interest except religion receives emphasis in the public schools, Dr. Morrison called for the seeking of a solution in the "systematic collaboration of the clergy and the teaching profession." The speaker did not advocate the bringing of worship and religious evangelism to the schools, but declared, "All we have a right to expect of the public school is that the educational process shall equip the student with the same kind of knowledge about religion as about any other subject in the curriculum." Other principal participants in the conference included Dr. Joseph C. Todd, the council's secretary; Albert George Parker, Jr., president of Hanover College; and Gould Wickey of Washington, general secretary of the Council of Church Boards of Education.

* * *

**National Boards of Disciples Meet**

News of Disciples of Christ always looms large in Indiana because they are the only major church body with practically all national boards carrying on work from central offices in this state. Among the many gatherings held in Indianapolis in connection with the work of these boards, the more significant have come to be concentrated annually in the second week after Easter. Among the meetings held recently were those of the Board of Higher Education, the Commission on Budgets and Promotional Relationships and the directorate of Unified Promotion, the Disciples' general money-raising organization. Many other groups, such as state secretaries and educational directors, also held conferences.

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**Oversubscribe War Service Fund**

Announcement was made by C. O. Hawley, director of Unified Promotion, of an oversubscription of more than $30,000 to the $250,000 wartime service fund, which was raised through a cash offering in a "Week of Compassion." This is the largest amount the Disciples have ever raised in a single cash offering. Regular offerings also were reported to be running far ahead of a year ago. No way was found to appropriate from the wartime service fund the deficit reported by the Disciples committee to provide for the care of conscientious objectors, the director of Unified Promotion feeling that this was not within the scope of the objectives announced in advance of the campaign. Many expressed regret that care of c.o.'s had not in the beginning been linked up with other "wartime" services. Guest speaker at the meetings of the Board of Higher Education was Prof. Theodore M. Greene of Princeton. The board voted to appropriate funds for a commission to study the total educational program of the Disciples. Action was also taken opposing the drafting of pre-ministerial students. Another important meeting was a two-day conference of 24 Disciple missionaries from occupied China.

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**And So Forth**

The Indianapolis presbytery has voted to present as a candidate for the moderatorship of the Presbyterian Church in the U.S.A. Roy Ewing Vale, pastor of Tabernacle Church, the presbytery's largest.

Three Indianapolis Baptist churches, First, Calvary and Woodruff Place, are using sound-motion pictures in a five-week experiment in visual education.

While national commissions of Baptists and Disciples hold friendly but somewhat formal conversations two or three times a year, Indianapolis churches of the two bodies are enthusiastically uniting in a well organized six-week school for Christian workers.

Mrs. Doris Hayes Steinberger of the faculty of Berea College has accepted appointment as director of weekday religious education for the united council of churches of St. Joseph county (South Bend).

GEORGE WALKER BUCKNER, JR.

# 35-Person Staff Serves Churches

### Joint Ministry of Portland Churches Represents Ten Denominations and Is Interracial in Its Work

*(Correspondence from Oregon)*

PORTLAND, April 21.—Portland's United Church Ministry, which is the department of the council of churches serving war workers, has called as coordinator-director Frank A. Schults, formerly executive of the council of religious education, Dayton, Ohio. The ministry is conducted by a full-time staff of 35, 11 of whom are ordained. They represent 10 denominations. The program, which enlists 1,150 volunteer workers, includes 18 centers in war industry communities where 100,000 workers and their families are housed. Chief among these is Vanport, the nation's largest housing project and Oregon's second-largest city (40,000). It is famed as having been "built in eight months and has everything but a future." Since workers are here but temporarily, no churches are being organized although all phases of church work are carried on. In one community served by the U.C.M. there is an interracial ministry in which Negroes and whites are united in Sunday school, choir and worship services led alternately by ministers of both races. A recent community visitation to 600 homes was conducted by teams of Negroes and whites.

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**Jewish Leader Gives Fund To Churches for Men**

Honoring Joseph Shemanski, beloved Jewish business, civic and philanthropic leader, business associates in Oregon, Washington and California have presented the Portland council of churches with a substantial fund to be used in providing a chaplain for demobilized service men sent here for rehabilitation. Over 1,000 men a month are coming to this area and various community agencies are girding themselves for the task of rehabilitation. At a dinner tendered Mr. Shemanski on his 75th birthday, the gift was announced. The choice of the purpose for which it was to be used was left to him. He immediately asked for a non-denominational spiritual ministry to demobilized service men and named the Portland council of churches as administrator of the fund.

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**Interfaith Movement Opens Portland Offices**

The Oregon chapter of the National Conference of Christians and Jews has reorganized with Judge James W. Crawford as chairman. An extensive program has been launched. An office has been opened in Portland with an executive in charge. The national conference has also opened a regional office here. Its director is expected to promote the movement throughout the northwest. Interfaith trios of clergymen are visiting military camps in this area.

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**Recreational Program Combats Delinquency**

The Y.W.C.A. is conducting a significant

program of community recreation for high school students with its "Starlight club." The club is interracial in nature and is sponsored by young adults of Portland churches. Games and dancing occupy two floors of the club buildings. The nightly attendance is large, frequently as many as 1,000 students.

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### War Workers Desire To Remain

A recent survey of the Kaiser-operated maritime yards in the Portland area, conducted under the direction of Chilton R. Bush of Leland Stanford University, reveals important facts concerning future plans of workers. Less than one-fourth plan to go elsewhere when the wartime job is over; a second fourth is undecided; and the remaining half plan to remain under any circumstances or want to do so if work can be found. This means an available postwar labor supply from the Kaiser yards alone of approximately 46,000. It is estimated that another 25,000 will be seeking jobs in this area, in addition to tens of thousands of demobilized service men. Portland's committee on postwar planning is sponsoring in the May election measures providing $24,000,000 for public works. This initial outlay is one-third the total amount called for by Robert Moses, New York's park commissioner, who conducted a survey here last August and outlined for Portland a program of public works designed to employ 20,000 persons over a period of two years.

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### Warns Against Shock Of Bad Peace

Paul Hutchinson, managing editor of The Christian Century, a recent Portland visitor, warned against too high expectations from the coming peace. "We must condition church people against the disillusionment of a bad peace," he declared. He suggested that there be less talk about "winning the peace" since peace can only be "made" and said, "The task only begins with the cessation of hostilities. However far from ideal the settlement may be, we must go on to build from it the world of our dreams." Carl J. Hambro, president of the League of Nations assembly and also president of the parliament of Norway, another recent visitor, said that every family in the nations held by the Japanese has been forced to buy and use opium. He estimated that the Japanese are realizing $2,000,000,000 a month on the forced sale of drugs and that China alone has 30,000,000 new addicts.

RAYMOND B. WALKER.

### Treasury Allows Purchase Of Food for France

The American Friends Service Committee has been permitted by the U. S. treasury to send $125,000 to Europe for the purchase of food for the children of France. It is to be divided as follows: $100,000 goes to Switzerland and $25,000 to Portugal. Distribution is to be effected through the French Quaker committee, Secours Quaker, and the International Red Cross. Although the large balances of the French government which were impounded here when the country was overrun by the German army in 1940 are still intact, the funds which are now being sent are from private sources.

# Plan New Order For Caribbean

**Anglo-American Commission Develops a Cautious Program for Eliminating 'Slums of the Western World'**

*(Correspondence from Puerto Rico)*

SAN JUAN, April 14.—An Anglo-American commission met March 21-31 in Barbados to study the economic and health problems of the entire Caribbean area. Charles W. Taussig of Washington represented the American government as co-chairman, and there were several delegates from Puerto Rico and the Virgin Islands. One immediate result of the conference was an order for 37,000 barrels of Puerto Rican cement to be used in Barbados and seven other British colonies. British Guiana has an abundance of rice; Puerto Rico of sugar, cement, coffee and tobacco; Santo Domingo of lumber and meat. These and other surpluses are taken into consideration in plans for promotion of interisland trade. The fishing industry will be promoted as a means of improving the diet inexpensively. Puerto Rican delegates were impressed by the fact that in their own island, a territory of the United States, greater progress had been made in health, education and general economy than in some of the British Caribbean colonies.

* * *

### Villard's Visit Arouses Wide Interest

The visit of Oswald Garrison Villard to Puerto Rico and the Virgin Islands has been a great stimulus to leaders interested in the improvement of social conditions in these United States territories. During his four weeks in the islands, Dr. Villard met with several groups of governmental, educational and religious leaders to discuss the political and economic problems of Puerto Rico. He was outspoken about the need that the insular and federal governments take more adequate steps to get rid of the notorious slums of San Juan and other Puerto Rican cities by providing adequate housing, especially for people of low income. His statements were printed in the leading newspapers and commented upon editorially.

* * *

### Laborers Exported to United States

The local War Manpower Commission, headed by Winston Riley, Jr., has been asked to release several thousand workers from Puerto Rico to work in the continental United States during the emergency. One thousand men will be recruited at once for work in New Jersey. With 226,000 unemployed men, Puerto Rico can furnish the needed workers provided they can pass the medical examination and meet other requirements.

* * *

### Red-Baiters Pursue Professor Lovett

Robert Morss Lovett, recalled as secretary to the governor of the Virgin Islands, has been invited to join the English department of the University of Puerto Rico. This appointment has brought a protest


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from Representative Dan R. McGehee of Mississippi, a former member of the Bell committee which earlier investigated conditions in Puerto Rico. Hearst papers and certain members of the Illinois legislature tried to get Professor Lovett ousted from the University of Chicago faculty some years ago because of his stand against American imperialism in the Caribbean.

* * *

**Drought Brings Threat Of Hardship**

The long continued drouth in Puerto Rico, the Virgin Islands and other Caribbean islands has begun to have a serious effect on their populations. Fruits and vegetables are scarcer and higher in price. Insufficient pasture has lowered the production of milk, butter and beef. Many wells and springs are dry, and reservoirs are so low that city inhabitants have been warned to boil all drinking water. Steps have been taken to reduce the consumption of electrical energy, much of which is dependent upon water power.

* * *

**And So Forth**

Protestant leaders in Puerto Rico have organized a cooperative bookstore for the sale of Christian literature, stationery and office equipment and literature on cooperatives. Shares are being sold at $2 each, and 58 persons have already subscribed nearly $500 in this project.

The interdenominational church for English-speaking people in San Juan has called to its pastorate William F. Hastings of Middlebury, Vt. Mr. Hastings was pastor for 13 years of the First Congregational Church in Ithaca, N. Y., and now for five years has been pastor of the Middlebury Congregational Church.

The fourth war bond drive in Puerto Rico realized a total of $10,709,677. All war bond drives have exceeded quotas so far.

In an article in the *Commonweal* for March 24 Leo J. Frese points out that the Roman Catholic Church here has only 240 priests for a population of 2,000,000. Of this number only 40 are Puerto Ricans, the remainder coming from the United States, Spain and Holland.

HUGH J. WILLIAMS.

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**Plan New Temperance Reorganization**

More than 100 leaders of anti-liquor organizations came together in Chicago April 12-13 to discuss the unification of the dry forces of the United States. Representatives of the principal organizations met with people from various church temperance groups and state prohibition forces. A committee of 22 was appointed to continue negotiations looking toward "a militant drive for the extermination of the alcoholic beverages traffic." Considerable optimism characterized the delegates, who reported a rising tide of prohibition opinion over the country.

**General Chiang's Article Available from Judd**

Walter H. Judd, congressman from Minnesota, will have the address of Generalissimo Chiang Kai-shek which appeared in the March 15 issue of The Christian Century reprinted if there is sufficient demand for copies for distribution. He can be addressed at the House Office Building, Washington, D. C.

# Ask Congress for Funds for FEPC

**Agency Assigned to Secure Jobs for Negroes Soon to Depend upon Act of Congress for Maintenance**

*(Correspondence from Tennessee)*

NASHVILLE, April 20.—The Fair Employment Practices Committee has established a regional office in Atlanta, with a Virginian of an old family, a graduate of the University of Virginia, in charge. At present, the work of the FEPC is made difficult by the amendment sponsored by Senator Russell of Georgia, which would make use of the President's fund practically impossible after July 1. Hope for the future hinges upon the action of Congress on the President's request for an independent appropriation of $585,000 for the next fiscal year.

* * *

**Labor Organization is For Race Equality**

The C.I.O. is doing the best work done in the south to secure equal treatment for Negro workers in war production shops. Its political action committee recently renewed its pledge to "fight for protection in law and in fact of the right of every racial, religious and party group to participate in our social and political life." Its war relief committee has announced that it will mail copies of the pamphlet, *Races of Mankind,* banned by the war department, the navy and the USO from army distribution, to both the men and women in our armed forces overseas. This committee is one of the most generous contributors to the USO.

* * *

**Wage Increases Abolish Regional Differential**

Several recent authoritative actions have increased the wages of low-paid southern workers, both black and white. One of these actions is the contract signed by the mine operators with the United Mine Workers. It abrogates all differentials and provides a basic rate of $7 per day for miners in Tennessee, Kentucky, Virginia and Alabama. An order of the wage and hour division of the federal department of agriculture establishes a 40-cent minimum wage for 45,000 southern tobacco workers. The War Labor Board is providing wage increases for 10,000 workers in southern aluminum plants.

* * *

**Negro Police Do Good Work**

Nineteen southern cities now have regular Negro policemen. The universal conviction of the authorities is that they do excellent work and reduce crime. But other cities refuse to recognize the facts. In Savannah the council of Catholic women asked the mayor to consider the appointment of Negro policemen, at least for exclusively Negro areas of the city. He refused. In Atlanta the council of Protestant churchwomen petitioned the mayor for such appointments and were ignored. In Nashville, a near race riot resulted in a group of white citizens' petitioning the chief of police and the mayor for the appointment of Negro policemen. They were received cordially but no action was taken. However, the army put colored M.P.'s in the district where the incident occurred and there has been no trouble since.

* * *

**And So Forth**

The *Presbyterian of the South,* a journal of the Southern Presbyterian Church, recently printed the following declaration: "I will come to the defense of my fellow American against hate attacks and answer anyone who speaks in seriousness or in jest along the lines of racial or religious hate."

The Kentucky house of representatives passed by one vote a bill outlawing segregation of Negro and white students in colleges in that state, 40 years after the segregation law was passed to debar Negroes from Berea College. The senate defeated the bill.

The Trappist monks have recently purchased a 1,500-acre tract in Georgia and are already on the ground turning an old barn into a dwelling place and preparing to build structures by their own labor, as is their custom.

ALVA W. TAYLOR.

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# Current Feature Films

*Prepared by Independent Filmscores*

M-Mature. Y-Younger. C-Children.

**Buffalo Bill** (Fox) Joel McRae, Thomas Mitchell, Maureen O'Hara. *Melodrama,* in bright color, based on famous showman's exploits, making him far more naive, devoted to justice for Indians, etc., than history reveals. Portions, particularly those having to do with his romance and struggles against indifferent east, more Hollywood than "western." *Spectacular,* violent action in early scenes. M, Y

**The Falcon Out West** (RKO) *Melodrama.* Debonair detective feuds with police over details of Texan's murder, solves mystery on visit to victim's ranch. A *run-of-the-mill* detective tale in the "Falcon" series. M, Y

**Jeannie** (British film) Kay Hammond, Barbara Mullen, Michael Redgrave. *Comedy* about a forceful, unglamorous Scottish girl who goes to Vienna to spend her tiny "fortune," meets a count who covets it and a Yorkshire salesman who can't help protecting her. Something seldom found today: an *unforced, believable,* delightful comedy, its characterizations subtle yet filled with human warmth, its situations simple yet fraught with humorous insight. Effective score played by London Symphony Orchestra. M, Y

**Lady, Let's Dance** (Mono.) *Comedy* about refugee waitress who makes good as ballet and ice-skating star. A very minor plot, rather awkwardly done, but with ballet and skating ensembles featuring European star, Belita, that make up for lack in plot. *Pleasant, unpretentious entertainment.* M, Y

**Rosie the Riveter** (Univ.) Frank Albertson, Jean Frazee, Frank Jenks, Vera Vague. *Comedy* of confusion that arises in eccentrically run boarding house when four war plant workers lay claim to the same room. Routine in execution, its comedy approaching slapstick, good as *minor, artless comedy.* M, Y, C

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BEST CURRENT FILMS

*For Family:* Happy Land, Lassie Come Home, Madame Curie, My Friend Flicka, Snow White and the Seven Dwarfs, This Is the Army, Thousands Cheer.

*For Mature Audience:* The City That Stopped Hitler, Claudia, Corvette K-225, Destination Tokyo, Guadalcanal Diary, Gung Ho!, Holy Matrimony, Lost Angel, The Memphis Belle, Sahara, The Song of Bernadette, Watch on the Rhine, The Young Mr. Pitt. 5-10-44

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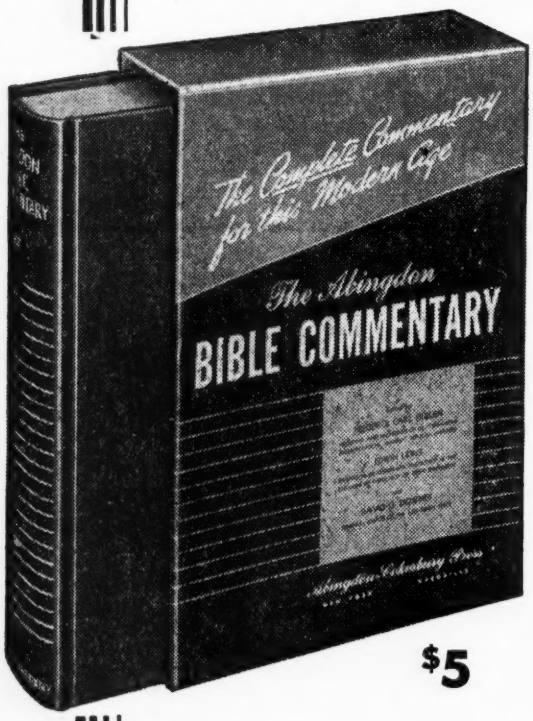


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